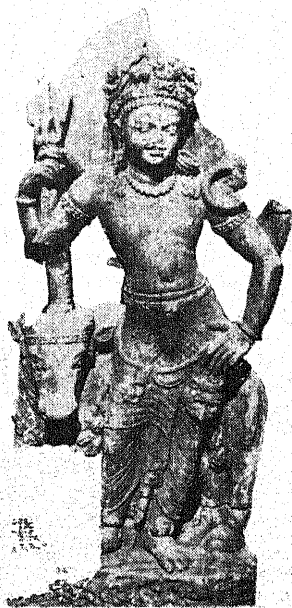


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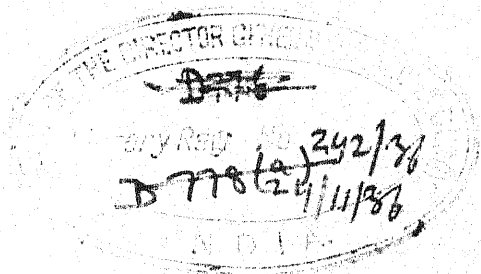
P. A. INAMDAR M.A., B.Sc.

Director of Public Instruction and Archaeology
Idar State



IDAR STATE

22662



DEPARTMENT OF ARCHÆOLOGY
IDAR STATE
HIMATNAGAR

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His Highness Shri Himmatsinghji Saheb
Maharaja Saheb of Idar

PREFACE

IN placing before the reader this little brochure on the old monuments in Idar State, I would mention the circumstances which made its publication possible.

In my tour of inspection of the State schools, I was struck with the beautiful scenery of the State, which is studded with hills and is full of forests, fertile valleys watered by great rivers, lakes, and last but not least, old monuments in the form of beautiful temples, idols of exquisite beauty and anatomical perfection, tombs of ancient heroes and beautiful step-wells. My interest in these, especially the monuments, grew more and more as I found these of great archaeological interest and so with a view to preserve these and to prevent them from being further damaged, I approached the Dewan Saheb, Rai Bahadur Raj Ratna Jagannath Bhandari, M.A., LL.B., M.R.A.S., himself a great scholar and a lover of ancient civilization and culture, with a request that, as there was ample material for an archaeologist in the State, and as proper investigations of this would surely throw a great light on the past history and

prosperity of the country, these ancient monuments be preserved and conservation work begun on them. He readily promised to represent the matter to His Highness, Maharaja Shree Himmatsinghji Saheb who has always evinced a keen interest in the past history of the State and its ancient civilization, and sanction was accorded to organise a separate department for the purpose.

I take leave to present in this small volume the fruits of my labour during the last three years. If the short account about the past history of the Idar State and the photographs of old temples, ceilings, idols and step-wells given in this small volume, will lead to the awakening of some interest in the public mind in the archaeological treasures of the State and throw light on the ancient history and culture of this part of our country I shall consider myself well rewarded.

I am laid under a deep debt of gratitude to His Highness for the generous sanction of grant to organise the department and to the Dewan Saheb for his continued sympathy and help.

P.A. INAMDAR

Himatnagar, 15th Nov. 1936

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INTRODUCTION

STATUS

IDAR is a First Class State in the Western India States' Agency and is popularly known as 'Nani Marwar' as since the 11th century three successive dynasties of its rulers have come from Marwar in the Rajpootana.

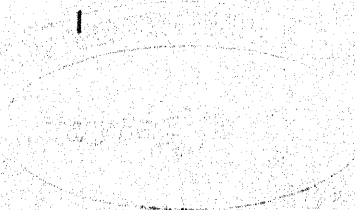
SITUATION

It is situated on the north-east of Gujarat mostly on the east of the river Sabarmati between $23^{\circ}6$ and $24^{\circ}30$ north latitude and $72^{\circ}49$ and $73^{\circ}43$ Longitude. It has an area of 1669 square miles.

It is bounded on the north by the States of Sirohi and Mewar, on the east by Mewar and Dungarpur and on the south and west by the British district of Ahmedabad and Baroda State territory with the State of Danta in the north-east.

PHYSICAL FEATURES

Ranges of the Aravali hills, which take a southern turn on the borders of this State,



form the natural boundary of the territory on the north and the east. Therefore, the part of the territory on this side is very beautiful being full of hills, forests and fertile valleys which are irrigated by the waters of the river Sabarmati and its tributaries, the Sai, Harnav, Hathmati, Meshvo, Vatrak and Mazam which flow through the plains of the western and southern parts of the State.

ROAD FACILITIES

The Ahmedabad-Prantij Railway enters the State at Himatnagar 55 miles from Ahmedabad and extends 40 miles into the interior terminating at Khed-Brahma. Idar and Vadali are other important stations on the line. Motor services regularly ply through the State and there is fair-weather motor road from Ahmedabad to Himatnagar.

PLACES OF PILGRIMAGE AND HISTORICAL IMPORTANCE

The State has some very old and renowned places of Hindu pilgrimage like Khed-Brahma, Samlaji and Bhavnath. Khed-Brahma is a railway station and there is a

motor road to Bhavnath and Samlaji. Every facility is afforded to pilgrims by managers of the temples in the matter of accomodation, provisions, etc.

The above three places are historically important also, as they contain some very old temples which are really precious as old monuments in the State.

Other places of historical importance in the state are Himatnagar, Idar, Vadali, Davad, Vadiavir. Kasangadh, Agia, Matoda, Panthal, Posina, Delwada, Derol, Pratapgadh, Raigadh, Bhiloda, Bhetali and last but not least the Roda group of temples which are presumably the oldest in the State.

HISTORY

The State seems to have been in a flourishing condition possessing large cities, in the past times, as is testified by the ruins of beautiful temples, reservoirs and large number of step-wells all over the territory.

Historical evidence in the Puranas goes to say that the territory was the residence of two demons Vatapi and Ilwan in Dwapar-

Yuga. They devastated the land very much and therefore Agastya Rishi had to destroy them. According to Bhavishyottar Purana, after 2232 years of Kali-Yuga had passed, the territory was, for some time, ruled by King Veni-Vatsaraj. He is said to have been born on the Idar hills, his mother, who was the Rani of the king of Shrinagar at present situated in the State of Gharwal Tehri in the Himalaya Mountains, having been brought there while pregnant by a monster bird. Veni-Vatsaraja was ultimately persuaded by his Nag (serpent) wife to leave the country and the Taran Mata cave in the Taranga hills is still pointed out as the place where he entered the nether world.

Long after this i.e. in the 6th century, Grahaditya, son of Shiladitya, acquired the territory of Idar from the Bhils after the sack of Vallabhipur by Arab invaders who killed Shiladitya and destroyed the city. His descendants ruled for two hundred years but after that period, Nagaditya eighth in this line was killed by Bhils in A.D. 716. His son Bapa Raval went to

Mewar and his descendants still rule there.

Foundations of temples to the Sun and some stray images are the only relics of this Sun-worshipping race.

After them came the Parihars form Marwar. They ruled the territory for nearly 300 years. The last chief Maharaj Amar-singhji arrayed himself, on the side of Prithvi-raj Chauhan, the Delhi King, against Shah-buddin Ghor and died on the field with his brave Rajpoots in A.D. 1193. The Rane-zola hill near Idar is still pointed out as the place where his Ranees threw themselves from a precipice to save their honour.

Hathi-Sod, a Bhil servant of the deceased chief, ruled over the territory for some time but his successor Samalia-Sod having aspired for the hand of the daughter of his Nagir minister, was killed by the help of Rao Sonigji, a grand-son of the mighty chief Rao Jeychand of Kanouj.

Rao Sonigji came in possession of Idar in A.D. 1246 and his descendants ruled for nearly 500 years. The Raos were very brave and in their time the boundaries of the state

extended far beyond its present limits.

They have permanently left their stamp on the land by building reservoirs, tanks, temples and a large number of step-wells.

Rao Chandarsingh, last in the line, was a weak chief and was not able to control his Sirdars and ministers. He left Idar and settled in the present State of Vijaynagar (Polo) by treacherously killing the Thakor, his own father-in-law.

After a short period of mismanagement, Maharaj Anandsinghji and Raisinghji, younger brothers of Maharaj Abheysinghji of Jodhpur, took possession of Idar in A. D. 1731. The present Maharaja Shree Himmat-singhji Saheb is the tenth chief of that house from Maharaja Anandsinghji. He is the grand-son of that illustrious soldier, the late Maharaja General Sir Pratapsinghji Saheb and came to the Gadi on 28th April 1931 on the demise of his father Maharaja Sir Daulatsinghji Saheb.

PLACES OF HISTORICAL AND ARCHÆOLOGICAL IMPORTANCE IN IDAR STATE

HIMATNAGAR

HIMATNAGAR, the present capital of the State, is 55 miles north of Ahmedabad. It is situated on the Hathmati river and was founded by Sultan Ahmed Shah of Gujarat in A. D. 1426. He named it Ahmednagar and built a strong fortified wall of local sand-stone around it as a protection against the attacks of the Raos of Idar. Only a portion of this wall, 400 feet long, now exists near the Kalimata Kund on the bank of the river.

The climate of this place being cooler than Ahmedabad, the Sultan used it as his summer resort and built for himself a palace on the hillock on which the present palace now stands. The Maharaja General Sir Pratapsinghji Saheb renamed it Himatnagar after his favourite grand-son the present

Maharaja Shree Himmatsinghji Saheb.

The Kaji-vav (step-well), the Jumma Masjid and a Kund are the only relics of this Mahomedan period. According to the inscription in the Kaji-vav, it was built in Samvat 1578 (A. D. 1522) in the time of Sultan Mujaffar Shah II, by Mubariz-ul-mulk, Governor of Idar. The Jumma Masjid inscription seems to have been removed and lost, and the Kund, though it possesses no inscription is so closely joined with the fort wall that it seems to have been built along with it in A.D. 1426.

The Kund is a reservoir or tank of moderate dimensions with a covered court all round and tradition says that ladies of the Sultan's harem used to come here for their bath and prayers through an underground passage connected with the palace on the hillock.

IDAR

Idar continued to be the capital of the State for hundreds of years till the late Maharaja Sir Pratapsinghji Saheb removed the seat of Government to Himatnagar in 1902.

It is situated, in the central part of the State, at the foot of a hill, historically known as Ilva-durg or fortress of Ilwan. It is 18 miles north of Himatnagar.

As the precipitous hill forms a natural stronghold, it has earned the popular name of 'Idario-gadh' which forms the pretty theme of many legends and local songs. It has stood many a seige and the enemy had many times to turn back baffled after ravaging the city on the plain.

The city has, therefore, suffered many upheavals and does not possess monuments worth its antiquity except some Jain temples on the hill and in the city, the Vajra Mata cave temple, the 'Ruthi Ranee-no-Malio' or the residence of the angry queen, said to have been built for a Ranee of Rao Bhan, on the highest summit of the hill, Rao Ranmal's Chowki or guard room, also on another summit, the Kalnath Mahadeo and Limbhoi step-well behind the hill, Asha Dabhi's step-well near the Ghanti and Chatrabhujji step-well in the city. There is a fortified wall round that part of the city

not protected by the hill. All the above places do not seem to date earlier than the 14th century.

The Ranmalesar, the Palesar and the Ranee tanks also belong to the 14th century and later periods. There are also remnants of a large old tank at the foot of the western part of the hills, where bricks have been largely used instead of sand-stone. People call it 'Fata Talav'. In the case of the first three tanks where sand-stone is used steps go deep into the water.

There are some manuscripts in Canarese and Sanskrit on old palm leaves in the Digambar Jain Library which shows the connection of the religious teachers of the sect with Deccan and Karnatak. Many of these are religious and medical treatises.

VADALI

Vadali, 7 miles north of Idar, is second in importance to Idar and is situated in the midst of a plain which is more or less a fertile valley. It was a large and flourishing place as early as the 6th century as mentioned by the Chinese traveller Hiuen-Tsang

who calls it Ochhali. He seems to have visited it on his way to Vallabhipur, the then capital of Gujarat. The place was also known as 'Vata-Palli', in the 12th century.

Vadali, as it is at present, is much reduced in size as is apparent from the foundations of temples in the out-skirts.

An inscription of Samvat 1264 (A. D. 1208), (Plate XXIX No. 55) in the Vaidnath Mahadeo temple about the rebuilding of its Mandap and another of Samvat 1329 (A.D. 1273) on a stone-pillar in the compound belonging to the time of king Arjundev of Gujarat, about a grant of some land or some special privilege to the temple and a third in the Shantinath Jain temple dated Samvat 1275 (A. D. 1219) at the foot of an idol, amply testify to the antiquity of the place.

The Vaidnath Mahadeo temple, the lower part of the Shantinath temple, some images and pillars in the Rugnathji temple, the Matrikas in the step-well on the east of the village and mounds of destroyed temples are the relics of the past.

At Vadali, as at other places in the

State, the spires and domes of temples, destroyed by Mahomedan invaders, have been modestly rebuilt in brick and mortar.

In Vadali and onwards to the north, soft granite, called Vivav or Dantral stone, has been used in the building of temples and step-wells, and it yields to elaborate carving and attains a good polish though more difficult to work upon than Himat-nagar-sand-stone.

KHED-BRAHMA

Khed-Brahma or Brahma-Kshetra, traditionally the oldest place in the State, is 7 miles north of Vadali and is situated on the confluence of three rivers Harnav, Kausambi and Bhima-shankari.

Bhragu had chosen this place for his residence and performed many Yajnas (sacrifices) at this place. It seems to have been much reduced in size, as is apparent from the half-ruined step-wells and mounds of fallen temples dedicated to Shiv, Goddess and the Sun on the village-out-skirts and on the opposite bank of the river. An inscription from Aditi step-well bears testi-

mony, that as late as the 13th century the place was in a prosperous condition. It is said that there were hundreds of temples and step-wells in the place in the old times.

Bricks 15" long, 10" wide and 4" in breadth have been used in the foundations of old time temples and houses and Hindu and Jain images are daily unearthed while digging for laying the foundations of new houses.

The bricks bear a crude finger mark as was the practice in the Gupta period. Again some years back 'Gadhaiya' coins of the 4th century belonging also to the Gupta period and bearing the figure of a sacrificial horse, were found while digging in some old ruins. All this establishes the hoary antiquity of the place.

The Brahma temple and the opposite step-well, the Bhragu Ashram and the nearby temple of Kshetramba (Goddess), the Pan-khanath temple, the Amba Mata temple, the Hatkeshwar temple, some Jain temples and a step-well are the relics of the past

The style of the Brahmaji temple, (Plate XXI, No. 44) according to Henry Cousens,

belongs to the 12th century. The spire, dome and front part must have been destroyed and have been rebuilt in bricks and mortar. Fortunately the lower part of the main shrine has remained intact and it is full of good carving including the images of Gods, Goddesses and dancing girls, with the images of Brahma in the niches on the three sides. The inner part of the temple is quite simple and devoid of ornamental carving.

As Pauranic history says that god Brahma himself was responsible for building this temple or at least Bhragu, who stayed here for a long time, many temples must have been successively built on the site in the past and this temple, is therefore, not the original.

The idol of Brahma, (Plate VI, No. 15) is 5' 6" high and his two consorts stand on each side. The image does not seem to be the original. It is likely that the original stone image mutilated by Mahomedans, was plastered over with white cement afterwards to make up the broken parts.

In the matter of preservation of their idols, the Jains were always more circum-

spective and they concealed their idols at the time of such raids. Quite recently more than a hundred idols, belonging to the Digambars, were laid bare by monsoon water washing away the ground under which they were buried. Some of these idols are kept in the Digambar Jain temples on the Idar hill and they belong to the 12th century.

The step-well opposite to the temple is quite large and well-built. There is no inscription to ascertain its age, but from the stone used in building, a grey granite, it appears to have been built in the 14th century. The supports of the super-structure for the Persian wheel and the row of miniature shrines in the well-shaft near the water's edge, which must have contained the idols of gods and goddesses, go to prove that it is very old.

The Bhragu Ashram is situated in the south-east on a hillock, nearly a mile away from the village on the opposite bank of the river. On a nearby hill there is a temple of Kshetramba or goddess of the place. The Ashram contains only a small temple of

Shiva. There are no other historical relics in the place. An annual fair is held on a level piece of ground on the bank of the river, a little away to the west of the Ashram in the month of Magh.

On the village side of the river, half-way between the village and the Ashram, there is an old Shiva temple called Pankhanath. Its main shrine seems to have escaped the ravages of the invaders and has a beautiful dancing figure of Shiva (Plate VI No. 14) in one of the niches on the outside.

There is no Lingam in the temple, but in its place, there is a small rough protuberance and people call it Swayambhu (self-existent). It is said that Garuda had a fight with Pingal Nag or serpent-king near the place and the temple was built to commemorate a part of his wing broken off in the fight and the death of the Nag.

The serpent Pingal, who had assumed the form of a Brahmin to escape from Garuda, was betrayed by his own wife before whom he revealed himself in his true form to facilitate her Nag-worship which

is usually done by all Hindu ladies on Nag-panchami day in the month of Shravan.

The Amba mata temple is situated in the out-skirts of the village in the north. The present temple does not seem to be very old and belongs to the 17th century. Carved blocks of granite, probably belonging to an earlier temple, now serve as steps in the temple compound and outside. Images of goddesses, Brahmi and Kali, were recently found while digging for the erection of a rest-house near the temple-reservoir.

The temple is much frequented by pilgrims on account of railway facilities. No tax is levied by the State and there are many rest-houses near the temple for the accommodation of pilgrims.

Koteswar Mahadeo and Chamunda Mata near Vartol, 5 miles north of Khed, and Gadhdha Shamlaji temple at the village Gadhdha, 7 miles west of Khed, complete the customary 5 'Kos' round for pilgrims visiting Khed-Brhma.

RODA TEMPLES

Some 9 miles east of Himatnagar, half-

way between Jambudi and Khed, a little removed to the right of the road which leads to Bhiloda, there are some very old temples belonging to a period earlier than the 9th century. They are called Roda temples after a hamlet of that name in the vicinity.

It appears, some prosperous city renowned as a place of Hindu-pilgrimage, existed here in the old times as is evident from the large number of temples which are partly destroyed and in many cases exist as mounds only. They seem to have been dedicated to Shiva, Vishnu, Goddess and the Sun. There is also a big rectangular Kund (Plate XXIV No. 47) with small shrines built in at each of its four corners.

The architecture of the temples (Plates XXVI, XXVII) is Brahmanical and the sculpture on the pillars (Plate XI No. 26, 27 and Plate XII No. 29), door-frames (Plate XXV, No. 48-49) and temple walls (Plate X No. 23, 24, 25) shows a very old and perfect style. No fixing material like mortar has been used in the building of the temples and the blocks of stone of the lower part

of the temples are held together in their place by weight of the spires. Further light on the history of the place is still awaited.

At the entrance of the village, Khed-Chanderni, there is a step-well built in Samvat 1474 (A. D. 1418). Again a mutilated idol of Shiva and Parvati, bearing an inscription dated Samvat 1104 (A. D. 1048), probably belonging to the Roda temples, was found in the out-skirts establishing the antiquity of the place.

EHAVNATH MAHADEO

Bhragunath or Bhavneshwar Mahadeo temple situated 18 miles to the north-east of Himatnagar at village Desan in the Bhiloda Division, is a place of Pauranic fame as the residence of Chyavan Rishi. Here Bhragu Rishi seems to have performed many Yajnas and the Kund, used by him for the sacred fire, which must have been turned into a reservoir, is now famous as a place of miraculous cure for leprosy. People from far and near come to receive the benefit of the water and mud of the Kund as they contain the balmy effects of

the medicinal plants used in the propitiation of the sacred fire.

The Mahadeo temple, repaired by Raoji Jagatsinghji of Malpur in Samvat 1706 (A.D. 1650), was recently rebuilt by Japi Maganlal Devshanker of Badoli in Samvat 1983 (A.D. 1927) and it is likely that it was many times rebuilt in the past as the existence of the temple and the Kund is mentioned in the inscription of Samvat 1354 (A.D. 1298) (Plate XXIX No. 56) in the Sun (now Ramji) temple in the compound, which, according to the above inscription, was built in the time of King Karan of Gujarat to commemorate the death of a hero killed in a struggle to save cows. There is a large idol of the sacred bull of grey stone nearly 5 feet long, lying in the compound, which must surely have belonged to an earlier temple.

Besides the above mentioned temple to the Sun, half-buried old shrines, to Shiva and other gods, line the compound. A small shrine on the right of the temple is shown as the place where Chyavan performed his austerities.

BHILODA

Bhiloda, a divisional head-quarter, is 5 miles from Bhavnath and possesses 15th century monuments in the form of a Jain temple and a Kirti-stambh (tower of victory).

The Kirti-stambh, (Plate XXVIII, No. 54) is similar in structure to the famous Kirti-stambh of Maha Rana Kumbh at Chitor though smaller in size and seems to have been built a little later, if not at the same time. The carving on the outside, contains, the images of the Hindu Gods, the Diggals (Lords of the quarters) etc., and a number of incidents from the daily life of the people.

Some three miles, east of Bhiloda, on the road leading to Bhetali and Samlaji, there is a step-well built in Samvat 1599 (A.D. 1543) which is called the Retoda stepwell. The names of men and women given in the inscription like those in the inscription of the Tintoi step-well, prove that the people of that period possessed a high standard of culture.

BHETALI

The village of Bhetalī, situated at the foot of a hill on the road leading to Samlaji, is 4 miles from Bhiloda. A Shiva-panchayatān temple, a Jain temple and a step-well are the old monuments at the place. The Jain temple belongs to the 19th century but the Shiva temple seems to date earlier and is in a well preserved condition. There is an inscription of Samvat 1507 (A.D. 1451) at the foot of the idol of Parvatī which must have been installed at a later period. The Panchayatān temple, with its attendant shrines at the four corners, is a good specimen of Shiva temples of the past.

SAMLAJI

Samlaji, famous as a place of pilgrimage and annual fair, is situated 12 miles south-east of Bhiloda on the bank of Meshva river.

The fair is held in the month of Kartik and it is largely attended by Bhils and other Hindoos. A great business, in cattle and other goods, is transacted at this time as the surrounding territory is far away from a market place.

Samlaji is chiefly a Vaishnavite place and is known in the Puranas as Gadadhar Kshetra; but from the large number of fallen shrines dedicated to Shiva, it is evident that at some time, Shiva-worship must have been predominant.

The chief temple, which goes by the name of Samlaji is dedicated to Krishna and is a beautiful piece of Hindu architecture. It is full of ornamental sculpture inside as well as outside. The carving contains the images of gods and goddesses and illustrations of some incidents from Ramayan and from the life of Shree Krishna, (Plates XV, XVI, XVII, XVIII and XIX Nos. 35 to 42). There is no inscription, so far found, to show the period of the temple but it may possibly belong to the 11th or 12th century. The style of architecture is on the lines of the famous temples at Belur and Halebid.

The Ananta-Brahma (wrongly styled Gandhari) shrine, the Rugnathji temple on the Vishram Ghat, the Ranchhodji temple and the Harischandra temple with its beautiful front arch, are the other old

monuments in the place.

The idol of Ananta-Brahma, (Plate IV No. 10) is of special interest as the image is not fully indentified according to the principles of Hindu Iconography. No other image of this type is yet discovered and it will be a great help if some scholar will throw more light on this subject. It is at present called Ananta-Brahma as it is so styled from olden times.

Sand-stone has been chiefly used in the building of the temples except the Rugnathji temple which is wholly built of bricks. Bricks seem to have been largely used in the building of other ruined temples also. The whole place is practically a large mound of bricks and it is presumed that bricks, used at different periods, will, by their size, help a great deal in ascertaining the antiquity of the place.

In January 1934, some partially broken beautiful idols of the Matrikas and other gods, belonging to the 6th and 7th centuries, were found by the side of a ravine in the Samlaji hills, establishing the antiquity of the place to still earlier periods. Again in November

1935, some jaw bones, a shoulder blade and pieces of ribs of some early giant or animal were unearthed near Devni-Mori—a village in the vicinity of Samlaji, and if experts are able to recognise them, the information will supply a link in the chain of historical facts useful for determining the antiquity of the place.

The out-skirts of Devni-Mori, on Samlaji side, are full of mounds of fallen temples and there are some large black stone Lingams of Shiva in the midst of these mounds. The idol of Parshvanath at Tintoi is also said to have been removed from a fallen temple of this place. As this place is situated in the environs of Samlaji, it is included in the Samlaji group.

MODASSA

Modassa, formerly a district town in Idar State, is now included in British territory. It possesses old monuments in the form of some step-wells and ruins of the fort.

The fort area which still belongs to the State, contains a well, ruins of a mosque and two three storied houses built of bricks.

From an inscription in the fort-wall, it seems to have been built in Samvat 1605 (A. D. 1549) in the time of Sultan Mahomed Shah III of Gujarat.

RAIGADH

Raigadh is an old place. Its present name is connected with Maharaj Raisinghi, younger brother of Maharaja Anandsinghi, the founder of the present dynasty.

In the village, there is a large Jain temple which has fallen into disuse as there are no Jains now in the place. The Vaijnath Mahadeo, a 12th century Goddess shrine, a 15th century step-well on the western side of the village, ruins of the temple of Somnath Mahadeo in the adjoining forest and a half-fallen step-well in front of the southern part of the village are the other relics of the past.

It appears that Raigadh was a large place in the past and iron was smelted there on a large scale as iron ore and fire-wood were abundant in the neighbourhood. The step-well near Vaijnath Mahadeo was built by iron-smelters in Samvat 1514 (A.D.1458).

KEVAN

At Kevan, a hamlet, south of the village Shravna, some 5 miles from Raigadh, there is a Shiva temple, belonging to the 12th century. It is, as usual, a Panchayatan temple situated on a platform of stone slabs on the top of a hillock. There are ruins of temples in nearby hamlets also which must have been included in the site of the destroyed city of Kevan.

Kevan is said to have been a big place in former times and the merchants of that place were reputed to be so rich that Hindoos on this side, while preparing new account books on the new year day, pray to god to give them the prosperity enjoyed by the merchants of Kevan.

DAVAD

The village of Davad is situated in the north-west of Himatnagar at a distance of 15 miles. It was called Dravad in the 12th century. Tradition says that it went by the name of Dilip-pur-pattan at still earlier periods. It seems to have been destroyed about the same period as Vallabhipur and

was repopulated in the 9th century. It was in a prosperous condition in the time of Siddhraj, king of Gujarat.

It has suffered upheavals after that time and quite recently blocks of carved stones and broken images were dug out from the ruins of the Mahomedan fort, and besides proving their inroads, they also establish the antiquity of the place.

There are some 13th century memorial pillars near the Ankol Mata step-well and in one of the inscriptions dated Samvat 1305 (A.D. 1249) the place is mentioned as Davad and the name of Lun-Dhaval, chief lord of Gujarat also is mentioned in it.

The Hanslesar tank which is said to have been built by king Siddhraj's queen Hansalde and has sand-stone steps on three sides reaching deep into the water, and Ankol Mata step-well which contains some sculpture in ornamental design are the only relics of the past. The out-skirts of the village are full of foundations laid in sand-stone and bricks and many times old images are found while digging on the sites of old temples.

SAPTANATH MAHADEO

The shrine of Saptanath Mahadeo, situated on the bank of the river Sabarmati, 4 miles from Davad, to the south-west is also an old-time place of pilgrimage, as the seven Rishis Agastya, etc., are said to have stayed here for some time. 7 small Lingams, fixed in a line in an under-ground chamber like the adjoining Mahadeo shrine, are shown as the place where the Rishis offered their daily prayers.

There is a Kund opposite the shrine, in which the water from an under-ground stream flows after passing over the Lingam and pilgrims bathe in the Kund before worshipping the Mahadeo.

Some old images are fixed on the outer side of the Kund, and some are lying near the shrine. There are foundations of a Panchayatan temple further upwards and there is the Dhareshwar temple, which, though recently taken down and rebuilt, seems to belong to a period earlier than the 12th century. These are the only relics of the past.

The Tapodhan Brahmin—worshipper of

the shrine, shows a copy of a document of Samvat 1142 (A.D. 1086) about the building of the Kund and grant of some land to his ancestor by Barot Hamirdan who was given the nearby village of Changod (now in Baroda territory) by Siddhraj.

VADIAVIR TEMPLE

Seven miles north-east of Idar, a mile in the west of Vadiavir village, in the midst of a grove of tamarind and custard apple trees, there is a large half-fallen temple of Shiva. The outer sides of the temple walls are full of large size images of Shiva, goddesses and other female figures.

Close in the vicinity is the village Bhanpur, having a half-ruined step-well with temples at the entrance, in its eastern outskirts. It was called Bhan-nagar in the past times. So it is very likely that this temple was built in the time of Rao Bhan who ruled over Idar in the 15th century. As the Shiva temple is in a fallen condition, prominence is given to a small shrine of Vir by the people.

MATH-KASANGADH TEMPLE

At Math, near Kasangadh, 3 miles from

Khalwad, there is an old temple dedicated to Khandeshwari Mata. It has an elaborately carved ceiling in the dome of the Mandap and carved images of goddess and females on the outer walls.

There is a design, carved in the roof-panel of the adjoining shrine of Bhairav, which consists of beautiful knots formed in the coils of a Nag with Naginees entwined at places. The design is so much undercut, that it practically hangs like a pendant from the surface slab. (Plate XX, no. 43.)

There is an inscription at the foot of a broken image of Dwarpal in the compound, belonging to the 15th century, though the temple seems to belong to an earlier period.

A mile away on the opposite hill, there are remains of old Kasangadh which must have been a large place. There is also a Jain Chintamani temple at the foot of the hill.

PRATAPGADH (SABLI)

At village Pratapgadh there is a large Kund with some beautiful ornamental sculpture, and an inscription dated Samvat 1582 (A. D. 1526) belonging to the time of Rao

Bharmal. The Kund supplies water to the whole village and is in a good condition. The place seems to have been more prosperous in the past as there are many old Jain temples in the place. There are also a good step-well and an old Shiva temple outside the village, to the west.

PAL & TAKA-TUKA

There are some old Jain temples on this side belonging to the Digambar sect; in fact, these are found everywhere in the State. The Digambars were prosperous in the old times till ousted by the Svetambars who became more powerful at later times. There are still a large number of Digambar Jains in the State at Idar, Vadali and other places.

AGIA-MATODA

The villages of Agia and Matoda, situated quite near each other, are about eight miles to the north of Khed-Brahma. They possess ruins of Hindu and Jain temples of which the Hindu temples, as usual, belong to earlier times.

At Agia there is a mound of a destroyed goddess-Panchayatan temple at the entrance

of the village, and ruins of a Jain temple in the midst of the village. There is another Shiva temple in the tank which seems to have been repaired in Samvat 1534 (A. D. 1478).

At Matoda, in the out-skirts on the east, there are some ruined shrines of Shiva on a mound on the side of the village tank. The Lingams, which are quite large and made of white marble, are in some cases lying about, having been dislodged by thieves in search of treasure. There were eleven shrines altogether built in a row. At present they are in a completely ruined condition.

PANTHAL

The village of Panthal, 3 miles west of Matoda, seems to have suffered whole-sale destruction at some period. Nothing is left except ruins of houses and Hindu and Jain temples. Thieves have as usual removed the idols in search of treasure. The Brahmins who fled from this place and settled in other places are called Panthalia Brahmins and some of them are at Vadali.

The new village of Panthal is situated 2 miles away to the south and consists of a few huts only.

POSINA

Posina, situated some 30 miles away from Khed-Brahma, in the extreme north of the State, in the hills of the Aravali range, contains an old time Shiva temple with some carved images on the walls, a step-well, a mound of a temple to the Sun and some Jain temples. The inscriptions in the Jain temples belong to the 15th century.

There is a large beautifully carved block of white marble, nearly 6 feet high, cut like a pyramid in the Mandap of one of the Jain temples, which serves as a throne for the idol at the top. There are also two marble images—a man and a woman—offering flower-garlands to the deity. These seem to belong to an earlier period than the temples.

Some of the idols lying outside the Shiva temple seem to belong to a period earlier than the 15th century.

The stone used is local Dantral grey

marble-like stone similar to granite but easily workable and it attains good polish.

DELWADA

Near Delwada, on the confluence of Sabarmati and Wakal there is a small shrine of Shiva called Chitra-Vichitreshwar after the two sons of king Santanu of Hastinapur (Delhi), who burnt themselves alive, by entering the hollow of a Pipal tree, to absolve themselves from the sin of falsely suspecting their mother of immoral conduct.

A fair is held here every year on the last day of the month of Falgun and it is largely attended by Bhils who take this opportunity to settle their caste disputes and terms for the betrothal of their children.

DEROL

Derol, situated 7 miles east of Khed-Brahma, possesses some Jain temples, a Shiva temple in ruins, a Ramji temple and a temple to goddess.

The Hindu temples belong to the 12th century but Jain temples are of a later period.

From the direction of villages possessing temples on this side, and going further to

Polo (Vijaynagar) side in which State also there are ruins of beautiful 12th century temples of Hindoos and Jains, one is led to the conjecture that the invasion of the Mahomedans on Mewar side at that period, forced the people from that side to come over to the more hilly parts of the boundary and further enter the Idar territory of which Polo formed a part, and settle there.

Again from Khed-Brahma to Posina, all villages on the road, contain ruins of Hindu temples, marking the direction of immigration of people from Bhinmal and Chandravati side as these places were destroyed by the Mahomedan invaders in the 12th century.

STEP-WELLS

Large and beautiful step-wells are a special feature of this State. They can be counted by hundreds and play no small part in supplying valuable information about the old history and the economic condition of the people. It can safely be said that the territory must have been in a fairly prosperous condition to possess so many step-wells, Kunds (rectangular step-wells)

and tanks, all of them well-built with sandstone, bricks or local soft granite.

Nearly every good-sized village possesses two or three and sometimes even more step-wells for the supply of good water to the people. The step-wells, invariably contain the images of Matrikas, Ganesh and god Vishnu reclining on Shesh-nag attended by Laxmi and other gods which Hindu ladies usually worship for happy family life and preservation of their children.

All communities have given their due share in these works of public utility, and we find in the State, step-wells built by carpenters, Iron-smelters, Banias, Nagirs, Brahmins, Barots, etc.

The oldest step-well, as yet found, is the Ankol Mata step-well at Davad said to have been built in the 11th century while the Limbhoi step-well (Plates XXII, XXIII, No. 44, 45) near Idar, was built as late as the 17th century, Samvat 1681 (A.D. 1625). The Ankol-Mata step-well, like all the step-wells of that period, contains some beautiful ornamental sculpture, and the

Limbhoi step-well is simple in construction. But even in its simple style it is quite beautiful.

There are some good step-wells at Khed-Brahma, Posina, Idar, Bhanpur, Gorol, Tintoi, Raigadh, Samlaji and many other places which cannot all be mentioned here. They belong from the 13th to the 17th century the period during which the Raos ruled over Idar.

Many step-wells, like those at Tintoi, Bhanpur, Limbhoi and other places in the State, have been built by Nagir Banias, a community very prosperous in the former times.

History of Idar State attests that the Nagir Brahmins and Banias formed a large percentage of the population of the State in the olden times. It seems that when Grahaditya, son of Shiladitya, the last king of Vallabhipur, came in possession of Idar State in the 7th century, he brought with him from Vadnagar, many Nagir families out of gratitude to his foster mother, the Nagir lady Kamlavati. They held responsible

posts in the administration and spread all over the State. Many Shiva-panchayatan temples and step-wells in the State, are said to have been built by them. The Nagirs left the state in large numbers in the 17th century when there was a great exodus on account of the tyranny of Rao Jagnath.

KUNDS

The Raos were all very fond of building Kunds and tanks for the supply of water and for irrigation purposes. We find at Idar, Chorivad, Galoda, Mundetti, Pratapgadh, Roda and other places, Kunds, built in the time of Raos who ruled over the territory from the 14th to the 17th century.

TANKS

The Rani-talav, The Ranmalesar, and the Palesar at Idar, the Hanslesar at Davad, the Samlesar and Lakhera at Vadali, the Karambuj at Samlaji, are the few tanks still in good condition, with stone embankments and steps going deep into the water. Bricks also have been used in some other tanks as at Fata-talav of Idar and the

Samlaji tank. The Babsar and Pratapsagar are other natural lakes in the State. Many large tanks besides these belonging to the old times, have fallen into disuse, their embankments are destroyed and they are reclaimed for cultivation.

MEMORIAL STONES

Memorial stones or 'Palias' as they are usually styled, abound in the State and we find them in great numbers in front of many villages, commemorating the death of a brave man who died fighting while protecting, from the onslaught of robbers or an enemy, the village cattle or property. Many times such pillars are erected as a memorial to the chief of the village even if he dies a natural death.

The figure of the dead man is represented on the stone riding a horse or standing on the ground in fighting posture armed with a bow and arrow or sword or spear and shield. (Plate XX No. 43 a,)

Many times a lady is included when the wife of the deceased has immolated herself on the funeral pyre. Sometimes we see

such stones erected as perpetual memorials containing inscriptions about grants of some special privileges as exemption from taxes or grants of free-hold lands for temple-worship etc. These inscriptions, besides recording the grant and showering blessings on the donor, also contain most dire curses for the revocation of the grant.

Such grant-records on stone pillars can be seen at Jadar near the school building and at Vadali in the Vaidnath Mahadeo compound. The latter belongs to the 13th century and the name of Arjundeo, king of Gujarat is mentioned therein.

Other 13th century memorial pillars can be seen at Davad near the Ankol-Mata stepwell and at the Kundleshwar temple near Ghorwada-Karnapur on the confluence of Hathmati and Ghanvav rivers. In the Davad pillars the name of Lun-Dhaval is mentioned as Maha Mandleshwar, the title held by him as a prominent chief under the Gujarat kings. These inscriptions are very useful as they record the dates and the names of the Gujarat kings of the period.

At Vadali and Bhiloda, where the Jains were more prosperous in the olden times, we find some 15th century inscriptions on pillars erected in the out-skirts of the village to commemorate the celebration of a big religious event performed by some great pontiff. The standing figure of the pontiff is represented on the stone along with the inscription which records the genealogy of his religious ancestors.

The description of places of historical importance and old monuments, given in this booklet, is only the result of preliminary survey and much time and labour are necessary to collect all the available information in detail as there is great scope still for further investigation.

MUSEUM

Specimens of oldtime images and sculptor's art are rescued from old ruins and are kept in the Museum at Himmatnagar. Some images found at Samlaji and other places date as early as the 6th century and they are very beautiful and chiselled with great

anatomical perfection. They are very useful to throw light on the ancient civilization and culture of the country.

There are about 100 images and pieces of sculpture in the Museum and many more specimens are lying on the sites of old monuments awaiting transfer to the Museum.

Maharaj Mansinghji Saheb, younger brother of the Maharaja Saheb of Idar, is a lover of old history and has collected some important inscriptions from step-wells and old monuments in the State.

PHOTOGRAPHS

Photographs of nearly all the important monuments and images and specimens of old art and sculpture have been taken and preserved in albums for the Museum.

A few photos of the old monuments and images with descriptive notes on them, are appended in this booklet to give some idea about the style of architecture and sculptor's art at different periods.

Separate monograms on different temples, idols, the Palias or monumental stones, the in-

scriptions, the step-wells, etc., will have to be prepared to bring the whole ancient lore into light and with the generous help of His Highness the Maharaja Saheb, who does take keen interest in the ancient culture, civilization and history of the State, it will be quite possible to achieve.

INSCRIPTIONS

Inscription about the building of Mandap
in the Vaidnath temple at Vadali in Idar
State, dated Samvat 1264 (A.D. 1208).

ॐ नमः त्रैलोक्यनाथाय जगदानन्दकारीणे ।

परापर कलातीत निष्कलाय च शंभवे ॥ १

श्रीमदुत्पलराजादिवंशे प्रामार-भूभुजां ।

अस्ति त्रैलोक्यविख्यातो धारावर्षो महीपतिः ॥ २

द्वाःस्थः तस्याभवत्पूर्वं वारीवारडवंशजः ।

नरपालसमुद्भूतो हरिपाल इति श्रुतः ॥ ३

पुत्रस्तस्याति विख्यातो भुवनैर्लब्धविक्रमः ।

धीमत्साहणपालाहः वैरीवर्गक्षयकरः ॥ ४

चारुस्तंभावलिर्युक्तो रूपकैः विश्वतो महान् ।

तेन श्रीवैद्यनाथस्य निर्ममे मंडपः शुभः ॥ ५

चन्द्राकौ भुवने यावद्यावद्रास्ते वसुंधरा ।

कृतिः साहणपालस्य तावद्राजतु मंडपः ॥ ६

संवत् १२६४ चैत्र शुद्ध १३ गुरु ।

Translation of the above inscription:

Bow to that Shambhu who gives delight to the world, who is the lord of the three worlds, and who is above all forms of expression—tangible and intangible and who is entire. 1.

In the line of Utpalraj belonging to the clan of the Pramara kings, there was a king named Dharavarsha famous in all the three worlds. 2.

In former days he had a gate-keeper named Haripal, the son of Narpal, born of the line of Vari Varada. 3.

He had a son named Sahanpal very famous in the world who had acquired fame by his prowess, and who was the destroyer of his enemies. 4.

By him has been constructed the auspicious Mandap of Shree Vaidnath, studded with beautiful pillars decorated with pictures and spacious on all sides. 5.

So long as the Sun and the Moon shine over the universe and so long as the earth is fertile, may this Mandap, the performance of Sahanpal stand in its majestic grandeur.

Dated Thursday the 13th day of the first half of Chaitra Samvat 1264 (A.D. 1208).

Inscription in the Ramji (Sun) temple at
Bhavnath in Idar State dated Samvat 1354
(A.D. 1298).

येनैते दानवेन्द्रा निजकर निकरैः सूदिताश्वांतरिक्षे ।
नित्यं प्रत्यूषकाले रजनिजतिभिरं त्रासितं दिव्यभाभिः ।
चक्रे धाम्नांऽगजेनावनितलमहणं सांद्रसिंदूरवर्णं
छिद्याद्वारोरकंदं प्रथमसमुदितः सप्तसप्तिः स सूर्यः । १

त्रस्यंते यस्य नाम्ना विविधविधिकृता व्याधयः पूर्वदन्ताः ।
संपद्यंते तथेवाखिलमलरहिता संपदः शर्मसाध्याः ।
ऐश्वर्यं भोगयुक्तं सकृदपि हृदये ध्यानमात्रेण सद्यः ।
सोयं वृंदारको वः शमयतु दुरितं भूरिभल्लीवभानुः । २

समस्तविश्वस्य विबोधकर्ता
घनांधकारस्य तथाशु हंता ।
अभीष्टकार्यस्य सदा विधाता
स वो रविः पातु सदा प्रभाते । . . ३

जगतां मौलिमाणिक्यः सुराऽसुरनमस्कृतः
प्राणिनां प्राणदः सूर्यः पातु वः पुण्यकर्मणः । . . ४
चौलुक्यान्वयसंजातः आनाकोजगतीतले
सुराष्ट्रं निजनाम्नेव शोभितं निजविक्रमात् । . . ५

तदंगभूतं लवणप्रसादं
धुरंधरं वंशकरं नृपाणां ।
समुद्धृता येन रसातलगाता
द्विजाश्च वेदाश्च पुनर्वभूवुः । ६

तस्याप्यभूत्सूनुद्वारकीर्तिः
श्री वीरनामा परचक्रमर्दी ।
अरातिसमोहकरं च येन
कृतं भुसारेण महाहवं च । ७

श्रीमद्वीरधवलस्य पुत्रोभूत् वीरलक्षणः
श्रीमत्प्रतापमल्लस्तु प्रतापाक्रांतमंडलः । ८

तस्यानुजन्मा प्रथितं पृथिव्यां
श्री विश्वलाह्यो नृपति प्रचंडः ।
धाराधिनाथं समरे विजित्य
पुरीं विशालां स बभञ्ज धारां । ९

स्वाद्यष्टबंधो सकलं तनूजं
तमर्जुनाह्वयं नरदेवपूज्यं ।
संस्थाप्य राज्यं सकलांगपूर्णं
ततः प्रपेदे गतिमुत्तमांसः । १०

तस्यांगजः संप्रति राजतेसौ
श्री रामनामा नृप चक्रवर्ती ।
संतर्प्य दानैः द्विजसत्तमाश्च
येनावरुद्धो बलिकप्रधन्वा । ११

शारंगदेवः शुशुभे धरायां
रामानुजो लक्ष्मणसन्निभश्च
दुष्टं स्वभावं समरे च गोगं
विद्रावयामास दिगंतरेषु । १२

श्रीरामादौ रसोज्ञातः कर्णनामेति विभ्रुतः
श्रुतिशास्त्राविरोधेन सोयं पालयति प्रजाः । . . १३

एवं प्रतिष्ठिते कर्णे धर्मो भवतु शाश्वतः
गात्रेयं गौरवं यातु पर्जन्यो वर्षतु ध्रुवं । . . १४

चालुक्यवंशविस्तारः संक्षेपाद्व्यथितो मया ।
सामग्रेणासमर्थोहं स्तोतुं विस्तरतो गुणान् । . . १५

वक्ष्ये समस्तं धवलोकसांतं
वंशं यथापूर्वमकल्मषं वा ।
रतं सदा विष्णुपदे पवित्रे
उत्कण्ठितं शंकरपूजने वा । . . १६

शांडिल्यप्रवरे गोत्रे महादेवोऽह्यभूत्पुरा ।
शंकराराधने युक्तो दानधर्मपरायणः । . . १७

प्रजेश्वरः कीर्तिमतां वरिष्ठः
तस्यांगभूतः प्रबल प्रमाथी ।
सुधांशुनाथस्य ललाटदेशे
विभूषणस्य छलतोवतास्थे । . . १८

तदंगभूतलभूषणोयं
मुंजालदेवोमरमार्गगता ।
आश्वास्य लोकं कपिलां च धेनुं
संगोम्रहार्थे मरणं जगाम । . . १९

खड्गतीव्रघनबाणसंयुतो
यष्टिशक्तिवर उंतपद्विषः ।

वदन्नूणदृढशृङ्गिणीकरो

गोप्रहे मरणमासु सोगमतः । . . . २०

जातः कांतविशालभालवदनो मुंजालदेवो भटः ।

कष्टं उंक्षितजन्मजालगहनं संतीर्थते गोप्रहे ।

विद्याद्भारतभारतीकथमहं कर्णः सुवीरो यथा ।

खड्गं पाणितले निधाय परमं सूर्यस्य लोकं गतः । . २१

काश्यपे विमले गोत्रे राजिगोभून्महामतिः ।

रंजितं यस्य रागेण सकलं गोत्रमंडलं । . २२

तस्येह नन्दनो जातः राज्यदेवक्रियापरः ।

तस्यैका दुहिता जाता नालादेवीति विश्रुता । . . २३

अतांवसा सत्यरता सुकीर्तिः

धर्मे स्थिता पूर्वसतीस्वभावा ।

तस्या प्रजज्ञे रिपूमौलिशूलः

वैजल्लदेव शिवशक्तिभक्तः । . . . २४

वैरोचनाचर्चनरतो नरतोषकारी

वैजल्ल एष नर कीर्तितकीर्तिः कांतः ।

दानप्रदानविमुखीकृतकल्पवृक्षः

शिक्षाकरः सुकरयोर्बलतो रि पात्रं । . . . २५

तेन श्रीसुगुण्डस्य जगत्यां देववासणो

मातृपितृसमुद्दिश्य कारितं सूर्यमन्दिरं । . . २६

गोमलतिलहिरण्यादि पात्रे दत्त्वा ह्यनेकशः

मुंजालस्वामीदेवस्य तेनाकारि निकेतनं । . . २७

संपदः कलभकर्णचंचलां
जीवितं च जलजांबुदुस्थिरं ।
यौवनं च युवतीकटाक्षवत्
वीक्ष्य योऽर्कनिलयं न्यकारयत् । . . २८

x x x . . . २९

यस्य वैजलदेवस्य नन्दना देवरुपिणः ।
मदनो मंडलीकाख्यः महीपालोऽथ विभ्रुतः । . . ३०

सुता मुंजालदेवस्य ही . . . भिधीयते ।
सुतं सा सुषवे शूरं संग्रामाख्यं महाभुजं । . . ३१

यस्यास्ये हि विराजते सुविमला सामस्य वाणी धृवा ।
तस्येयं विहिता प्रशस्ति . . . ३२

. . . वार्कसुतेन लक्षणयुता व्यासेन मोक्षाख्यया ।
योसौ क्षांतिरतः कलासु निपुणः कान्येषे कर्ता स्वयं । ३३

सूतापथांगजतेन नायकेन सुबुद्धिना ।
इयं प्रशस्तिरुत्कीर्णा प्रसादाद्विश्वकर्मणः । . . ३४

स्वस्ति नृपविक्रमकालातीत संवत् १३५४ वर्षे शोभननामसंवत्सरे
दक्षिणायनगते सूर्ये कार्तिक सुदि ११ रवौ प्रशस्तिरियम् अलेखि ।
शुभं । भवतु मंगलं भवतु ।

Translation of the inscription in the Ramji
(Sun) temple at Bhavnath:

May the Sun who has yoked seven horses to his chariot, who has killed the lords of the demons in the terrestrial heavens with the cluster of his rays, who has made the surface of the earth red like vermillion with the lustre emouting from his person, who with his refulgent lustre dissipates the nocturnal darkness at every dawn, destroy the ignorance of our heart. 1

May the bright and divine Sun, by whose very name various maladies created by fate are terrified into bewilderment and all kinds of righteously earned prosperities are easily attained, and whose meditation, even for once, makes one attain lordliness full of all luxuries, appease evil. 2

May the Sun who awakens the whole Universe, who is the speedy destroyer of dense darkness, who is the harbinger of good fortune and desired object, protect all daily in the morning. 3

May the Sun who is the crest jewel of the world, who is worshipped by gods

and demons alike and who is the giver of life to the creatures, protect those who are performing meritorious deeds. 4

In the line of Chalukya was born on this earth Anak (Arnoraj) who by his prowess beautified the world extending upto the gates of heaven. 5

From him was born Lavan-prasad foremost of the clans of the kings, who rescued the Brahmins and the Vedas from the nether worlds and thus gave them a new lease of life. 6

He also had a son of illustrious fame named Shree Vir, the destroyer of hostile forces, who performed a great sacrifice with the best materials of the earth, dazzling his enemies. 7

Virdhaval had a brave son named Pratap-mal who, with his prowess subjugated the confederacy of kings. 8

His younger brother famous throughout the world as a bold and daring king named Shree Vishval, having vanquished the king of Dhara, sacked the great city. 9

He ascended the highest sphere having put, the clever son of his elder brother named Arjuna who was adored by kings, on the throne

of the kingdom which had been developed fully in all administrative departments. 10

His son, emperor among kings, named Rama who excelled Bali the brilliant bowman, having satisfied holy Brahmin by big donations, now rules the earth. 11

The younger brother of Rama named Sarangdev, who has routed in all directions the wicked Gog in the battle, is shining in this world like Laxman. 12

From Rama has descended an illustrious heir named Karna who protects the people according to the dictates of the Vedas and scriptures. 13

Thus Karna having been established firmly, may religion be eternal, the clans achieve glory and the rains be raining regularly. 14

I have narrated in brief the line of the Chalukyas, as I am unable to praise their meritorious deeds in full details. 15

I shall now narrate as before the illustrious line devoted to the holy feet of God Vishnu and eager for the worship of Shankar. 16

In the noble line of Shandilya was formerly born Mahadeo, who was engrossed in the worship of Shiva and who was munificent in charity. 17

He had a very strong and brave son, the foremost of the illustrious, who appeared as if an ornament on the forehead of God Shiva and who was the lord of his subjects. 18

His son the ornament of the earth was Munjaldeo the follower of the heavenly path who, having extended protection to Capila cow and the world, died for the rescue of the cows. 19

He, who was the destroyer of his enemies, armed with sharp sword, solid arrows, missiles, weapons and with sharp arrows strung to his bow, speedily embraced death in rescuing the cows. 20

Warrior Munjaldeo was handsome, endowed with broad features and noble forehead. It is painful that he has crossed the inscrutable net of this birth and existence while rescuing the cows. How can I properly express in language like that of Mahabharat the bravery of him who attained the region

of the Sun with sword in hand like Karna ? 21

In the pure line of Kashyapa was born the learned Rajiga by whose culture the whole line of his ancestors was pleased. 22

He had a pleasing son named Nandan who was attentive to godly and royal deeds, and who had a famous daughter named Naladevi. 23

She of good fame was deeply attached to truth, was religious, and was a remarkably pious woman by nature. She gave birth to a son named Vaijjaldeva who was a devotee of God Shiva and was almost a trident for the head of his enemies. 24

Engrossed in the worship of the Sun and pleasing to all men, this handsome Vaijjal was praised by all. He excelled the Kalpa tree in giving donation and was a good chastiser of his enemies by the power of his mighty hands. 25

By him in the proximity of the Bhragu Kunda was constructed this temple of Sun in commemoration of his mother and father. 26

He built the temple of Munjal Swamideo,

having given gold, cows, sesamum, etc. to
deserving persons in plentiful. 27

Having realised that prosperity is unsteady
like the ear of a young elephant, like water
lying on the lotus leaves and that youth is
unsteady like eye-glances of a young woman,
he constructed this temple of the Sun god. 28

x x x 29

This Vaijjaldeo had sons named Madan,
Mandlik and Mahipal handsome like gods. 30

The daughter of Munjaldeo who was
known by the name of Himja gave birth to a
brave son named Sangram of mighty hands. 31

Vyas, who is an expert in arts and com-
position of good poems, in whose mouth
is the pure language of the Sama-veda, has
sung this panegyric. 32-33

By the grace of Vishwakarma, this pane-
gyric has been inscribed by Naik of good
talents born in the line of artisans. 34

Dated Samvat 1354 (A.D. 1298) of the
era of Vikram the 11th day of the bright
half in the month of Kartika. May there be
prosperity and happiness.

EXPLANATORY NOTES ON PLATES

PLATE I

1 Headless figure of Shiva from Samlaji hills. Circa, later half of 7th century A.D. Archaeological Museum, Himatnagar.

The wearing of the garment, especially the knots at the waist, are noteworthy.

2 The lower half of Aindri (Shakti of Indra), one of the eight Matrikas from Samlaji hills. Circa 6th century A.D. Archaeological Museum, Himatnagar.

The delicacy of the pose, roundness of the limbs and the plastic moulding of the belly are very artistically done. The wearing of the apparel, the folds and ends are nicely shown. The body is inclined to the right as if carrying some weight on the left side, in fact, there was a child on the hip. Three other Matrikas are also found with this group. They all carry children on their hips.

3 A characteristic figure of Chamundi or

Krishodari, also one of the eight Matrikas, from Samlaji hills. Circa, 7th century A.D. Archaeological Museum, Himatnagar.

The hair are made up in a peculiar style and as if tied by a small coronet.

The elongated hanging breasts and the impoverished belly are peculiarities, so also the human skull garland and the freshly cut human head in the left forehead. She is wearing a Vyaghracharm (tiger-skin), the head and claws of which are seen quite distinctly. The knot of the loose ends of the leather is noteworthy.

PLATE II

4 Ganesh from Samlaji hills. Circa, 6th century A.D. Archaeological Museum, Himatnagar.

A very rare idol of standing Bal Ganesh, exquisitely done. The roundness of the arms, chest and abdomen is shown very nicely and there is an atmosphere of vigour and activity about the image. It is made much more lively by the position of the trunk and the ears which appear as if, constantly moving. The temples are very nicely moulded. He has a

third eye, placed vertically between the two eyes but slightly on a higher level. The Nag, with its hood, the body apparel (Shela) and the garment are very neatly shown. The Ganesh is apparently resting one of his hands on the shoulder of an attendant who also carries a pot of Modakas. The ornaments worn on the temples the peculiar elephantine Kundalas, the necklace and especially the anklets give a delicate and boyish effect to the whole figure.

5 A fine figure of Shiva as perhaps Virbhadrā, from Samlaji hills. Circa, 6th century A.D. Archaeological Museum, Himatnagar.

He is wearing Vyaghracharm (tiger-skin) over his garment. The knots of leather-straps are distinctly seen. He has a crown of complicated design and the Kundalas (ear-rings), the necklace, armlets, wristlets etc. are also clearly carved. The bull also is nicely decorated with necklace and a band round the head.

The whole figure appears to be well built, muscular, forceful and self-reliant.

6 A unique figure of Parvati, perhaps dressed as Bhilan (female Bhil), from Samlaji hills. Circa, early 6th century A.D. Archaeo-

logical Museum, Himatnagar.

Her hair have fallen in traces and tied by a small ribbon on the head. She wears Kundalas, necklace, armlets, wristlets and has a Vyaghracharm on, the details of head and claws of which are very clearly seen. There is also a Nag running from the right arm round the neck.

The figure is standing in a fine posture with a very pleasant expression on the face. All these idols have three eyes.

PLATE III

7 Parvati and Bal Ganesh from Tintoi. Circa 6th century A. D. Archaeological Museum, Himatnagar.

Gauri and Ganesh are rarely found together, Ganesh is in a dance posture. Both the figures are very nicely done. The posture of Bal Ganesh reminds one of a newly walking child.

8 Shiva Parvati from Tintoi. Circa 6th century A.D. Archaeological Museum, Himatnagar.

Both Shiva and Parvati are standing and Parvati is carrying the infant Ganesh in her

arms. The peacock seems much interested in the child. Both are wearing Uttariya, and Shiva has a fine long garland of pearls and Parvati has Mekhala. Both figures are wearing garments reaching upto the anklets. The hair of both are dressed and held in position by coronets. They both have Kundalas, necklace, armlets, wristlets and Parvati has anklets very delicate in appearance. Shiva has six hands and Parvati four. Shiva is playing on Veena with two hands and holding a Nag in one and a Trishula with two hands and one hand is just near the tail of the Nag.

PLATE IV

9 Portion of a standing female figure with child, from Samlaji hills. Circa 9th century A.D. Archaeological Museum, Himatnagar.

The woman is wearing large Kundalas, necklace and a fine head-dress with a flower, set with gems tied by strings. There is also Uttariya. (upper garment).

10 Anant Brahma from Samlaji. Circa 6th or 7th century A.D.

A very rare and unique figure. It is not really definite what deity it is. It has four

heads and eight hands, All the hands are almost broken. There are twenty-four figures as if emerging from the principal figure, who is in a posture of lifting something. The lowest figures are as if sitting on the arms. There are figures of Nrisinh, Tumbaru and Varah. The latter carries a Gada (mace), in one hand. The central figures are a little bigger and hence conspicuous. The Dhoti is nicely shown by incised lines and the scarf, tied across the hips with a looplike arrangement in front, is also nicely seen.

I shall be much obliged if any body could throw more light on the identification of this figure.

PLATE V

11 Shiva-Parvati from Delwada beyond Khed-Brahma. Circa, 8th century A.D. Archaeological Museum, Himatnagar.

The graceful postures of the figures and the lotus flower back-ground are very fine.

12 Surya, from Khed-Brahma. Circa, 11th century A.D. Archaeological Museum, Himatnagar.

13 Laxmi—Goddess of wealth—from

Khed-Brahma. Circa, 10th or 11th century A.D. Archaeological Museum, Himatnagar.

There is Gada, Chakra and Matuling (Bijoru) carried in three hands and the fourth is in the Varada posture.

PLATE VI

14 Shiva Tandav. Pankeswar Mahadeo temple, Khed-Brahma. Circa, 7th century A.D.

A forceful pose with a delicate flow of curves. One of the attendants is playing on the drum.

15 Brahma. Khed-Brahma. Circa, 6th century or earlier.

The image is a big one, nearly 6 feet 6 inches. Three heads are distinctly seen. The old image, it seems is plastered and then coloured. As it is being worshipped daily it is not possible to remove the plaster and get an idea of the original idol. It is perhaps the biggest idol of Brahma in the whole of India.

PLATE VII

16 Unidentified figure with two attendants, from Roda. Circa, 6th century A.D.

17 Dwarpal figure from Roda, Circa 10th century A.D.

PLATE VIII

18 A female Dwarpal from Roda. Circa 10th century A.D. Archaeological Museum, Himatnagar.

It is a corner piece as almost the same figure is carved on both sides.

19 Two figures, one of chamunda sitting on a corpse and one of Durga on a lion. Circa 8th or 9th century A.D.

PLATE IX

20 A Digpal from Roda. Circa, 12th century A.D.

21 Goddess Bhavani on the lion, Roda group, southern temples. Circa 10th century A.D.

Bhavani is sitting in an easy pose on the back of the lion and adjusting one of her anklets. The picture is very nice, and delicacy is seen in the action.

22 Surya without the head, from Roda. Circa 11th century A.D. Archaeological Museum, Himatnagar.

It is a very massive figure neatly carved.

It is really a two-faced figure as it is carved similarly on both sides. It must have been the central piece on the top of the dome so that the Sun-god would look facing both east and west. There are miniature seven horses on the pedastal. The figure manifests great force throughout all its limbs.

PLATE X

23 Kartikeya, Roda. Circa, 10th century A.D.

Kartikeya riding a peacock, on the back-wall of small temple dedicated to Kartikeya.

24 Varah, Roda, Circa 10th century A.D.

He is treading on the demon Hiranyaksha, in the form of a serpent. He has Gada and Chakra in his hands and on the shoulder the earth is sitting in the form of a woman touching the mouth of Varah by one hand.

A great force is seen in the position of the figure.

25 Amba, Roda. Circa 11th century A.D.

PLATE XI

26, 27 Figures on the upper portion of pillars of Roda temple, Central group. Circa 11th century A.D.

26 The female figure is in a dancing pose, the movements are very delicate as if flowing. The attendant is also dancing.

27 This figure represents the main deity. It is a Goddess with a Gada (mace in one hand) a Tiara on the head, a Mekhala on the waist, necklaces and Kundalas, etc., wearing a thin apparel reaching right upto the anklets.

These figures and several others on the other sides of the same pillars and also on the adjoining pillars have been given a coating of thin plaster, which when removed shows very neatly chiselled face and other limbs. The plaster has protected the stone very nicely from the effects of Sun, rain, and time, which otherwise, have a decided effect on this soft stone, as is noticed in the other images.

PLATE XII

28,29,30 Portions of carved Arches and Pillars.

Roda. Circa 11th century A.D. Archaeological Museum, Himatnagar.

The carving is very fine and the design

is simple bold and attractive. The carving looks like wood carving.

PLATE XIII

31 The pedestal of a pillar, Roda. Circa 11th century A.D. Archaeological Museum, Himatnagar.

The figure of Dwarpal and his consort are carved on opposite sides in majestic style.

32 Broken portion of an arch and a stone showing half Sun-flower. Circa 11th century A.D. Archaeological Museum, Himatnagar.

The design depicts threemen sitting and on their heads there is another row of four men or monkeys, also sitting. On the sides are the Kirti-Mukhas. The whole gives an effect of a floral design.

The Sun-flower design is simple, bold in outline and attractive.

PLATE XIV

33 The Sacred bull. Samlaji. Circa 9th century A.D. Archaeological Museum, Himatnagar.

The bull is carved in greenish grey stone and is a perfect piece of work truly representing the Gujarat (local) breed. The orna-

ments, chain, Mekhala, etc., are very highly finished.

34 Lion attacking the elephant. Roda. Circa, 12th century A.D. Archaeological Museum, Himatnagar.

This is a symbol of the conquest of ignorance by knowledge which was adopted by the kings of the Gupta dynasty. The piece is very roughly done and the exposure to Sun and rain also has done lot of damage to it.

PLATE XV

35, 6,37 Facades from Samalaji temple, Circa 12th century A.D.

35 It shows the four (Aja, Gaja, Nar and Deo) Thars (layers).

In the Nar Thar incidents from everyday life and some from the lives of Shree Krishna and Shree Ram, are carved with a fine detail.

36 Another portion showing more details. The incident of Kaliyamardan from Shree Krishna's life is very nicely shown. At first Shree Krishna is shown on the Kadamb tree and river Jamuna is shown flowing and abounding in fish and tortoise. Then Shree

Krishna is shown fighting with the Kaliya serpent and afterwards he is worshipped by the Naginis (female serpents).

37 In this panel also incidents from Shree Krishna's life are shown. His fights with different demons and his killing of Putana, are shown. It is very interesting to note how in such a cramped space so much detail is carved.

PLATE XVI

38 More details of the facades. Samalaji temple. Circa 12th century A.D.

39 View of the upper panels of the east wall of the Samalaji temple. Circa 12th century A.D.

Bigger figures of deities, dancing figures, attendants, etc., are carved in various postures. Some of the poses are exquisitely graceful.

PLATE XVII

40 View of the west wall of the Samalaji temple. Circa 12th century A.D.

There is a unique figure of Ganesh in dancing posture. Ganesh Tandav figure is very rare. The expression on the face is

very jovial and the balance of the body is perfect and the flow of lines is quite symmetrical.

The other figures are also very interesting. Details of the lower panels are already given in Plates XV & XVI.

PLATE XVIII

Ceiling of Mandap. Samalaji temple.
Circa 12th century A.D.

The ceiling is designed after a sixteen petaled lotus flower, with very fine and delicate carving in the centre which hangs down like a pendant. In the outer circle there are sixteen big sized idols. They are almost 4'6" in length and very finely chiselled. There is a central figure of Shree Krishna and about 8 or 9 are figures with different musical instruments, such as, Manjiri, Mradang, lutes, Veena, Drum, etc., and 3 or 4 are in dancing postures, one of the idols is fallen off and one is just a nude figure.

In the other two temples, one called old Samalaji, which has its dome built with bricks, and the other at present, called

Ragunathji Mandir, there are such figures in the dome.

PLATE XIX

42 A panel from Samalaji temple. Circa 12th century A.D.

On three sides of the main shrine there are figures of two elephants as if fighting with their trunks. The figures are very neatly and proportionately carved and the links of the chains on their feet, and other details of their harness and ornaments are shown in a very fine style.

PLATE XX

43 Ceiling from a small shrine at Kasan-garh. Circa 15th century A.D.

In the centre there is Lord Krishna with four hands as if riding the Nag, with a head and half-human-body. The lower serpentine body is entwined in fine circles and knots round the central figures and there are eight Naginis (female serpents) with half-human-bodies also entwined round the body of the Nag. They have all folded their hands as also the Nag in the centre. No missile is seen in Shree Krishna's hand

and so the ceiling may be representing Kalia-Nag-mardan.

43 (a) A Palia or memorial stone from Vadali. Circa 16th century A.D.

The hero is seen with a sword and shield fighting with a tiger to protect the cows of the village. There are figures of the Sun and the Moon and below is an inscription, which is almost worn-out.

PLATE XXI

44 Brahmaji temple at Khed-Brahma. Circa 12th century A.D.

The temple according to Mr. Cousens, belongs to the 12th century. The main shrine is the only old portion now remaining, the Shikhara or spire and the Mandapam being destroyed. The Mandapam is now built in bricks. The temple seems to be much older from the worn-out carvings and figures. There are figures of Brahma on three sides in the niches. The design is quite bold and elegant though simple.

PLATE XXII

45 Step-well at Limbhoi. 17th century A.D.

Entrance to the well from Chhatri side. There are two fine idols of Shiva and Vishnu on each side of the first flight of steps. Then there is a landing with niches on both sides with carved designs all round. At present there are no idols in these niches though really these are meant for the idols.

The main shaft of the well is just beyond the structure in distance, under which there is a fine place for sitting made of stone and connected with the top by two spiral flight of steps on either side. The length of the well is 180 feet.

PLATE XXIII

46 Step-well at Limbhoi. 17th century A.D.

View of the step-well from the canopy near the main shaft.

PLATE XXIV

47 Kund at Roda. Circa 10th or 11th century A.D.

The Kund is partially destroyed, stones from one of its sides having fallen off. The remaining portion is in a fairly good condition though much neglected. There are some

temples at the four corners two of which are in a dilapidated condition being destroyed by trees growing through them. The flight of steps are constructed in an attractive pattern of a cross. It is 80' by 50'. It is possible to get some definite clue about the period of the place and the temples when this tank is excavated.

PLATE XXV

48 Door frame from Roda temples. From the group of temples on the Kund. Circa 9th or 10th century A.D.

The door frame is very elaborately carved and is quite rich in details.

49 Further portion (enlarged) of the same door frame.

The details of the carvings on the pillar are very distinctly seen.

PLATE XXVI

50, 51 Vishnu temple and Shiva temple on the Kund at Roda. Circa 9th or 10th century A.D.

Between these two temples there was a third small temple but nothing remains from it except the foundations. So it is difficult

to find out what deity was in there. Shiva temple is slightly bigger than the Vishnu temple. Of course there are no idols inside now but idols in the niches around the temple show that the one with Varah, Nar-sinha and Vishnu, in the yogic posture is the Vishnu temple and the other with Shiva and Ganesh is the Shiva temple.

The style of these temples is very old and compares well with the style of the temple of Sun, Osia, Jodhpur, which is taken to belong to late 9th century A.D. This group of temples had one or more Sun temples also and they seem to be older than the Osia temple. There is a small porch in front of the temple and no Mandapam.

PLATE XXVII

52, 53 Views of two other temples from central group. Roda. Circa 9th or 10th century A.D.

Two different types of porches and a small Mandapam are shown.

On the front upper portion of the porch is placed the image of the deity, from which the deity of the temple could be easily

recognised. No. 53 shows the arrangement of the joining of the porch and the main temple.

PLATE XXVIII

54 The Kirti-stambha at Bhiloda. Circa 15th century A.D.

It is a square tower of 19 feet square, three storied with spiral stair-case going round the central shrine which contained an idol. On the top there is a carved balcony supporting the upper dome with beautiful pillars. There are seats on all sides of the balcony.

To the right of the door is a figure of Vishnu with Garud and to the left of it is Shiva with a bull. By the side of the door there is a deity with a bull and another with a tortoise (Kurma).

To the right of the door is the figure of Brahma with a swan and to the left is Surya (God Sun with horse and two female Chamer bearers).

On all the other three sides there are figures of deities of Diggals on elephant, on horse, and on bull, some Rishis with Kamandalus and rosaries, also deities, one on

a chariot another on Kamalasan, etc., there are also the Shaktis, Vaishnavi, Agneyi, Aindri, Mahishasurmardini and so many other figures which are more or less identified.

On the lower freeze there are various incidents from human life, churning butter-milk, riding a horse, carrying a palanquine, playing on lute and other musical instruments, dancing, driving a cow and carrying its calf, carrying sword and different arms and so on. There are about one hundred and thirty five such incidents depicted.

This tower is therefore very interesting and gives a fund of information about the contemporary life.

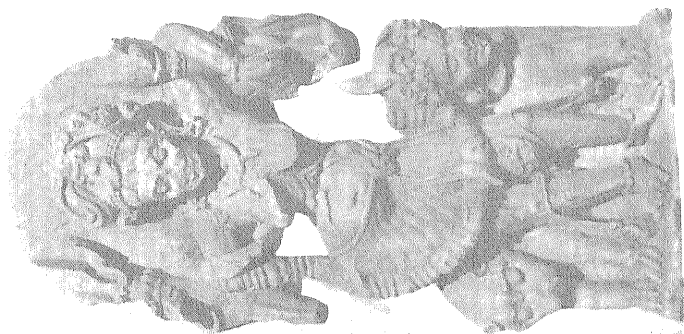
PLATE XXIX

55 Facsimile of the inscription at Vaid-nath Mahadeo temple at Vadali. 1208 A.D. given in detail on page 45 with its translation in English.

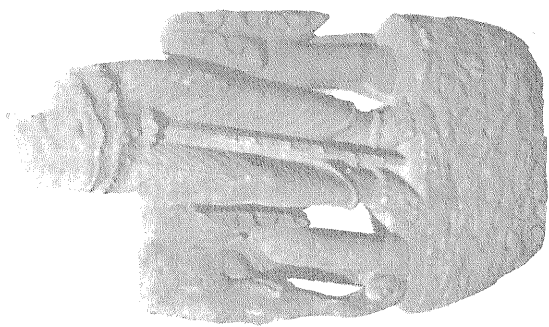
56 Facsimile of the inscription at the Ramaji (Surya) temple at Bhavnath. 1298 A. D. given in detail on page 47 with its translation in English.



1

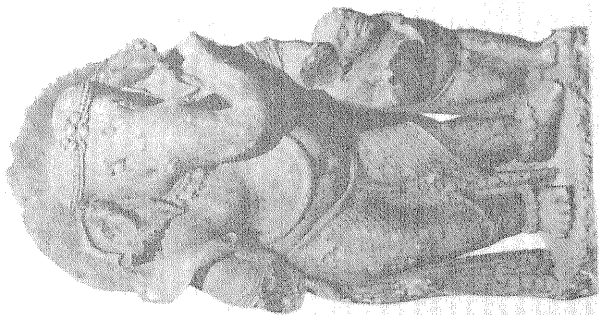


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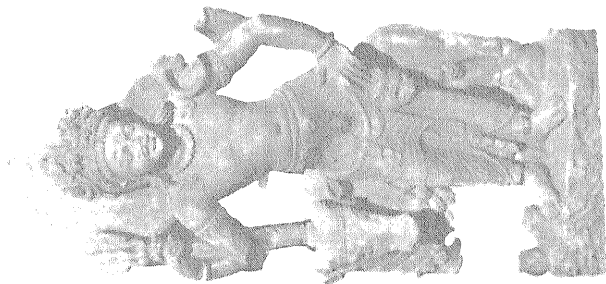


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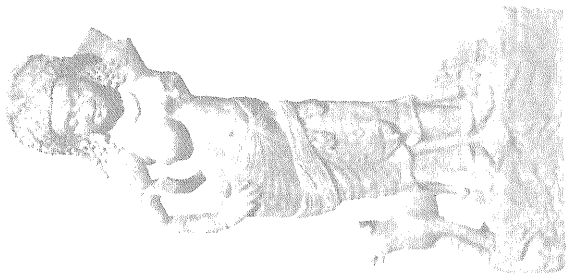
Plate I



4



5

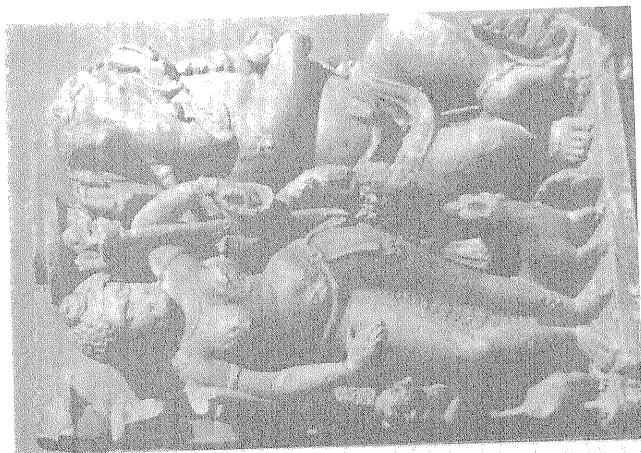


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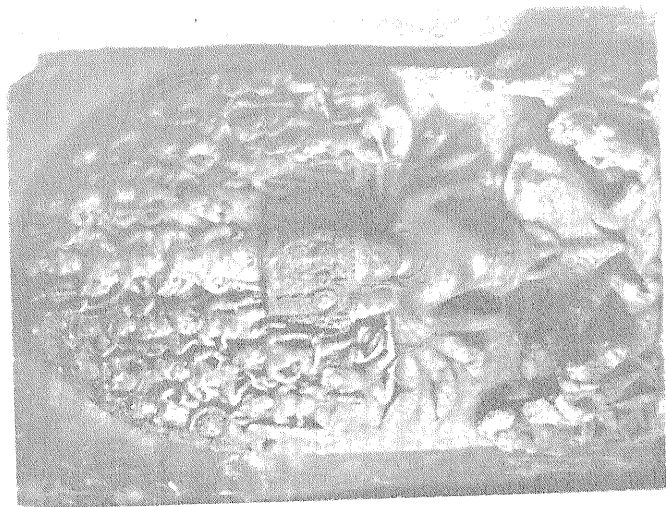
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7



10



9

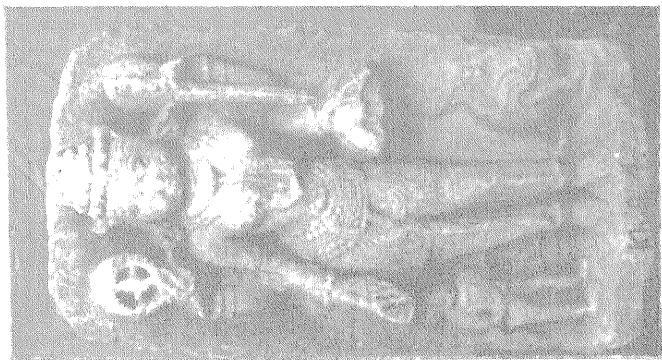




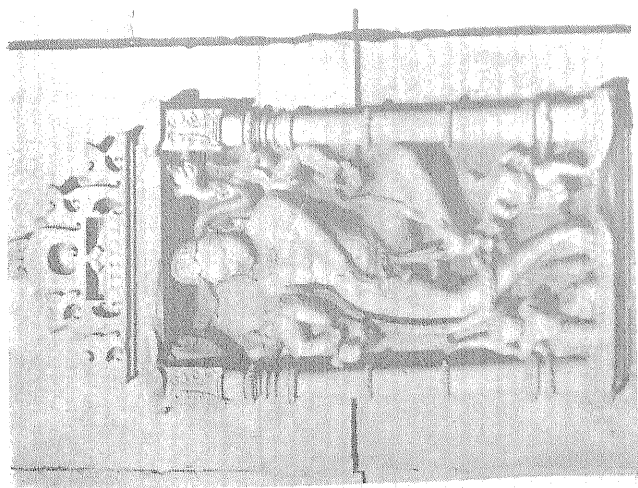
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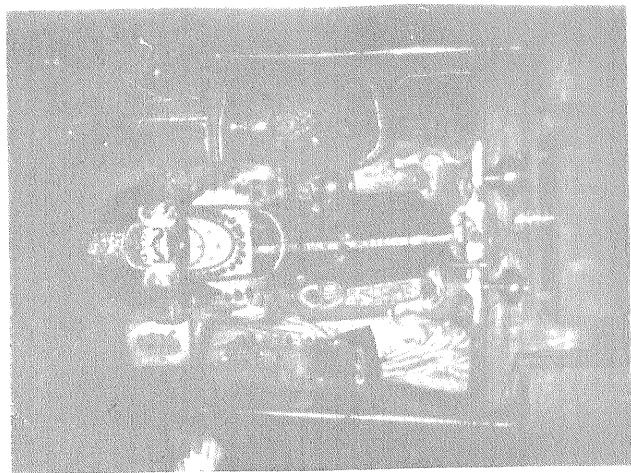
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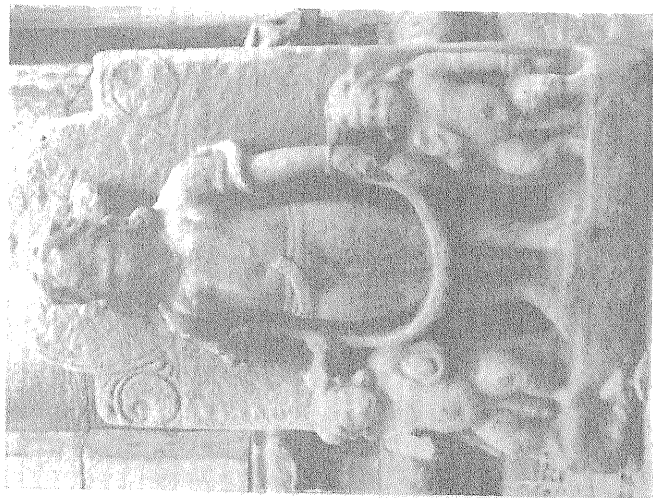
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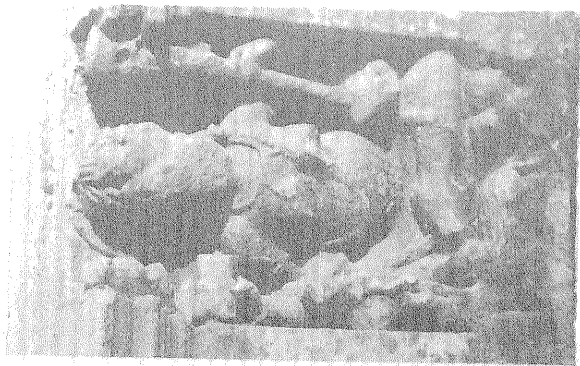
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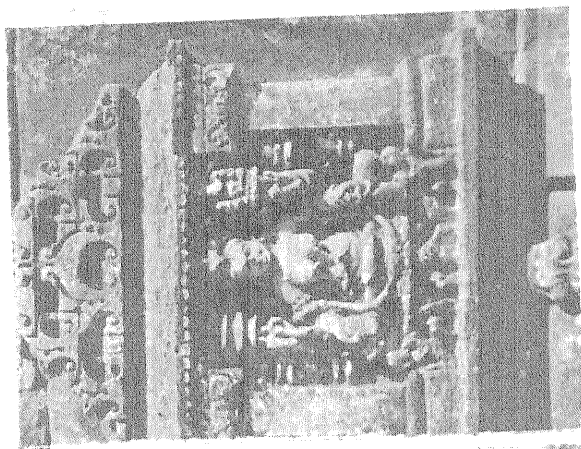
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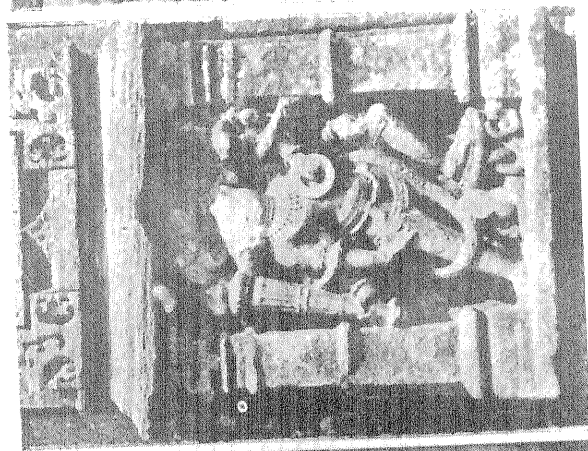
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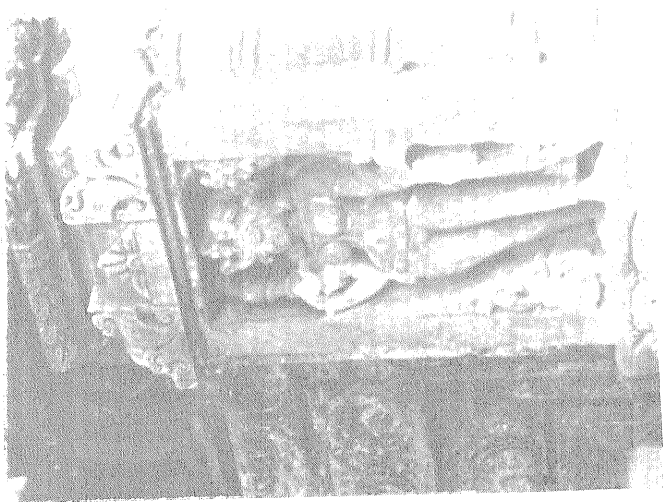
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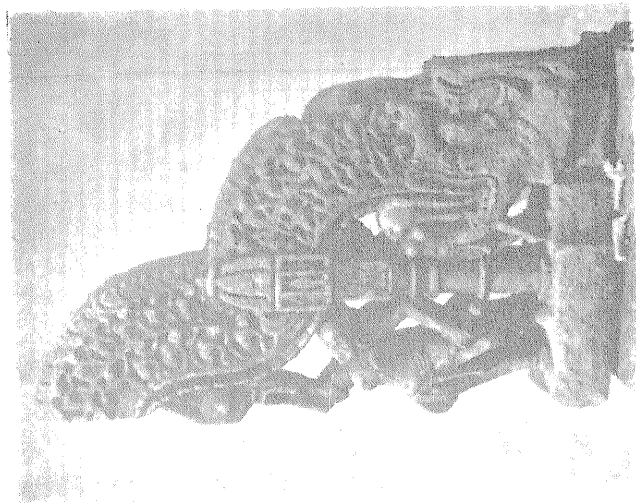
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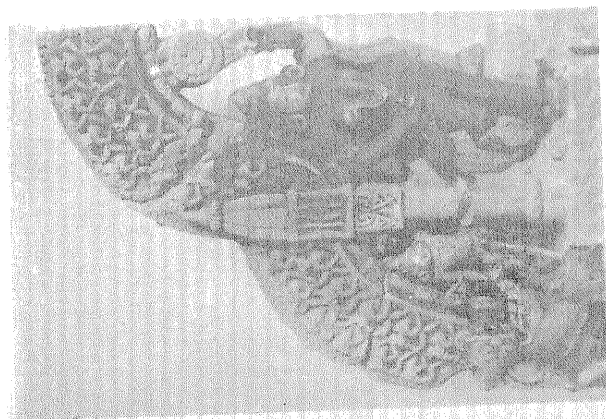
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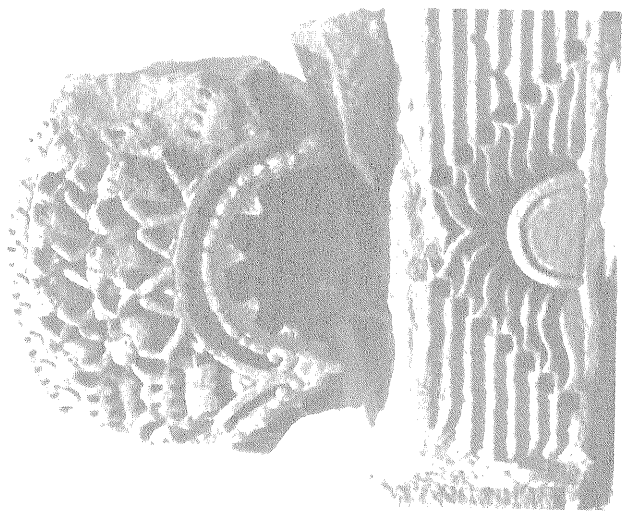
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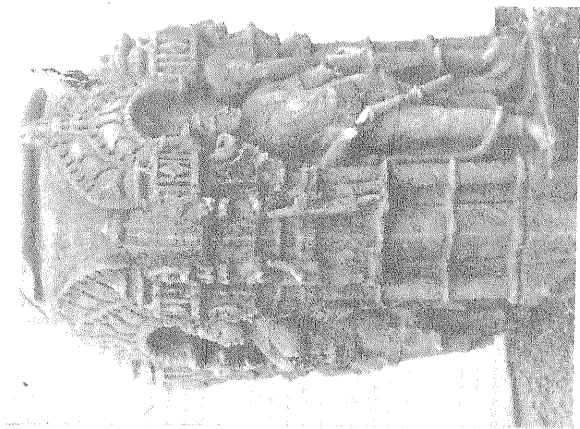
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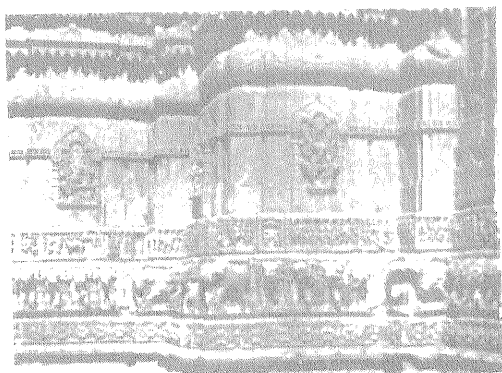
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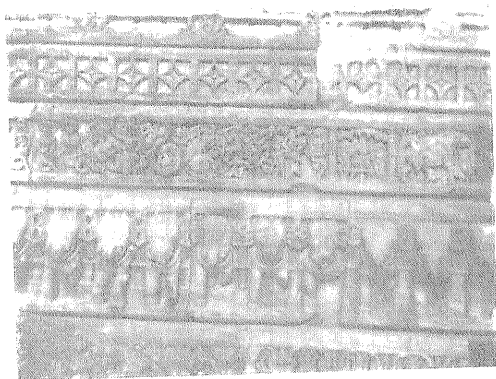
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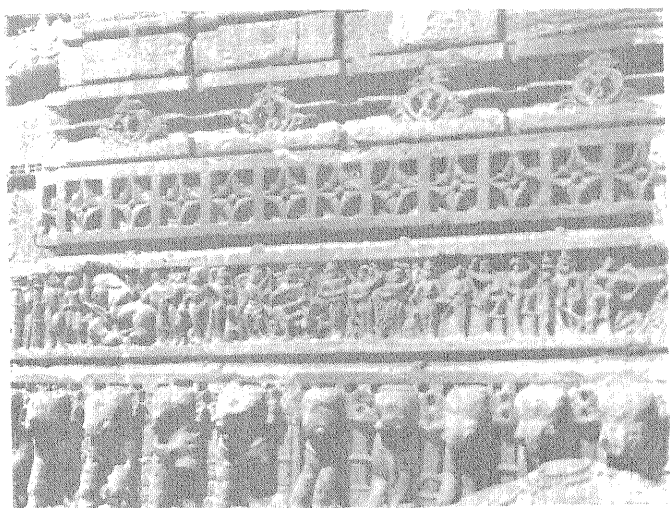
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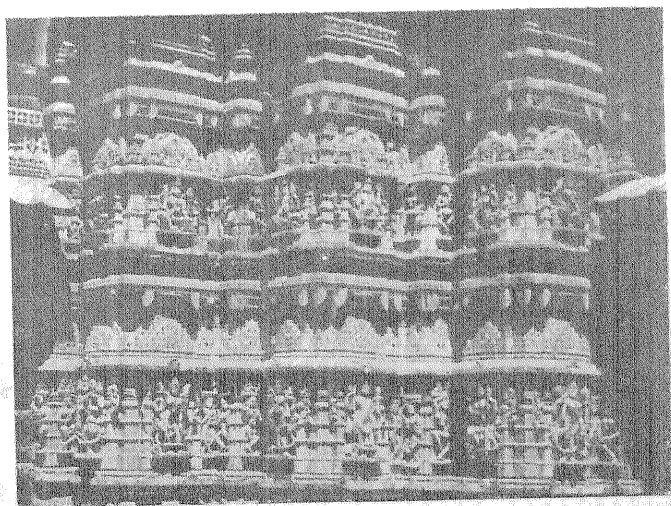
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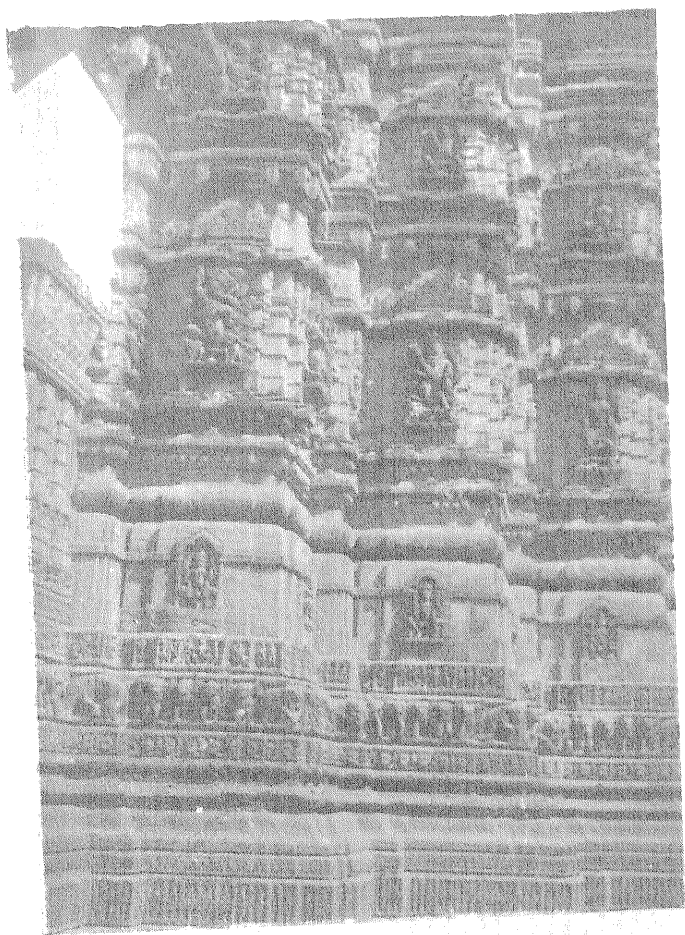
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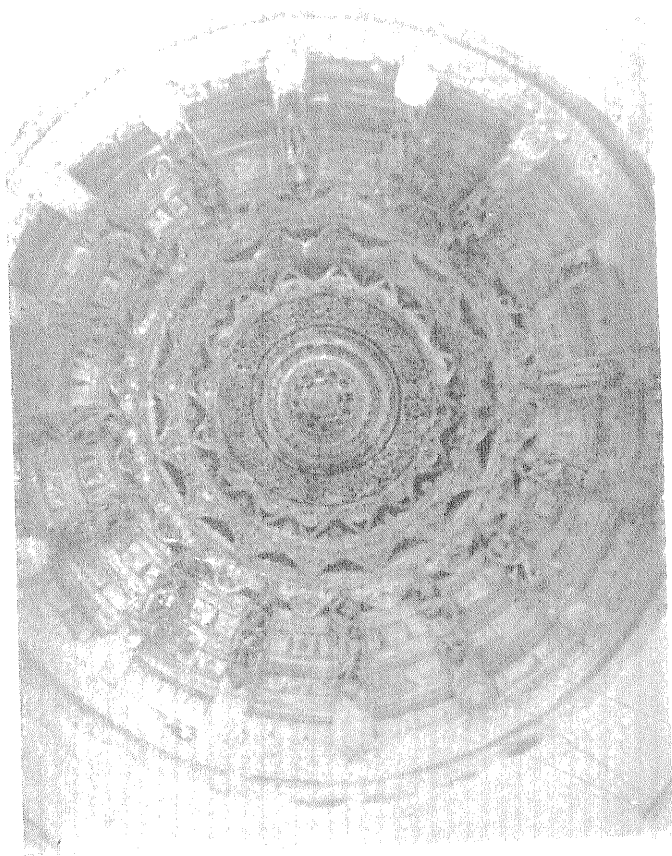


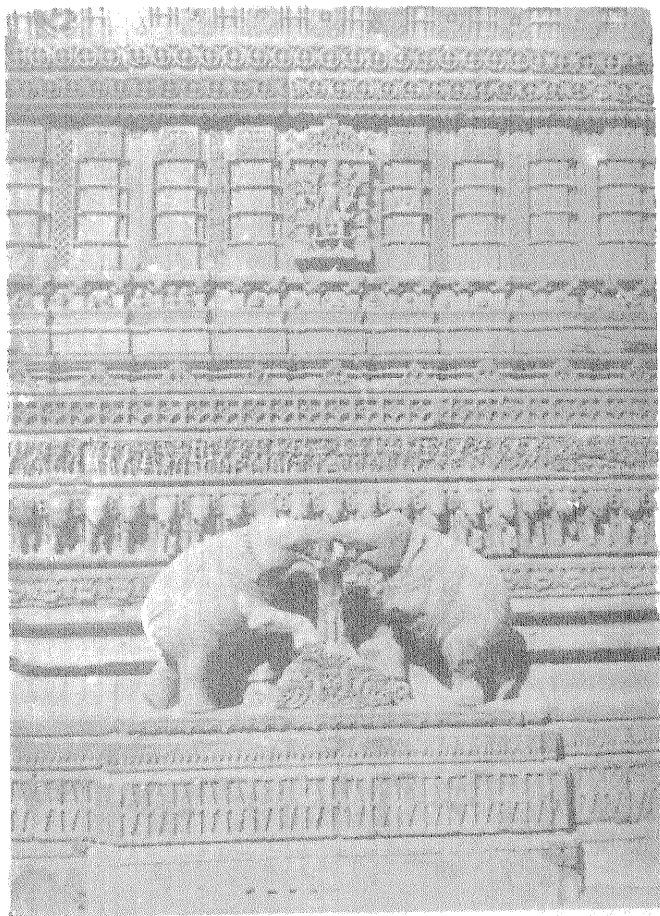
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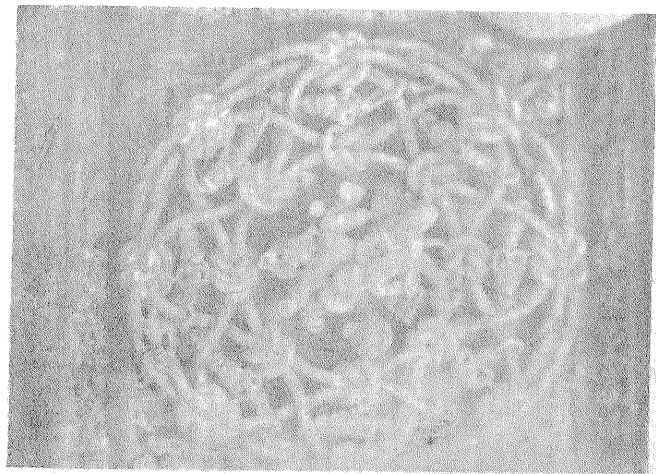


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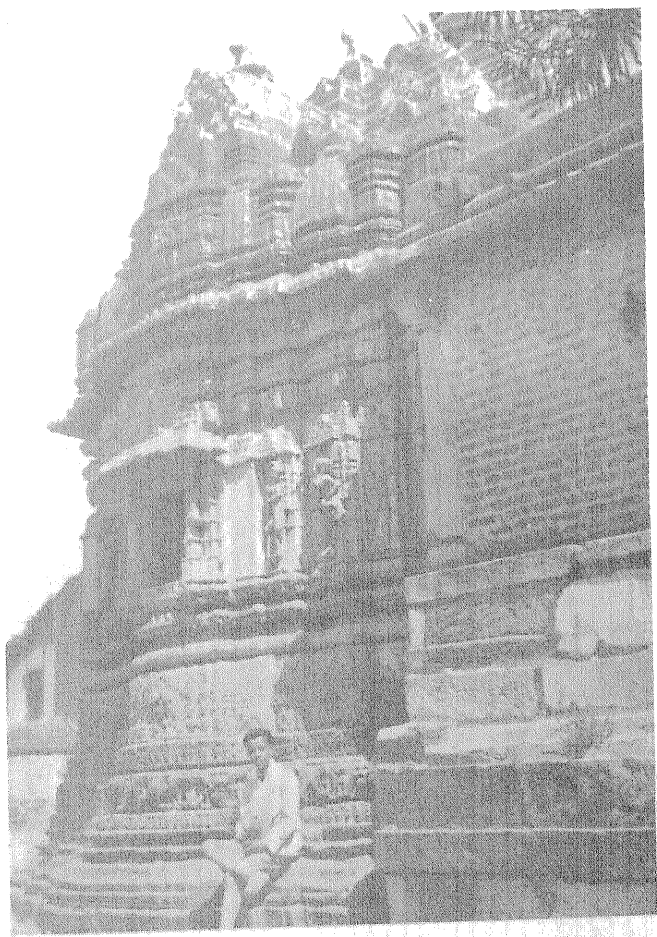




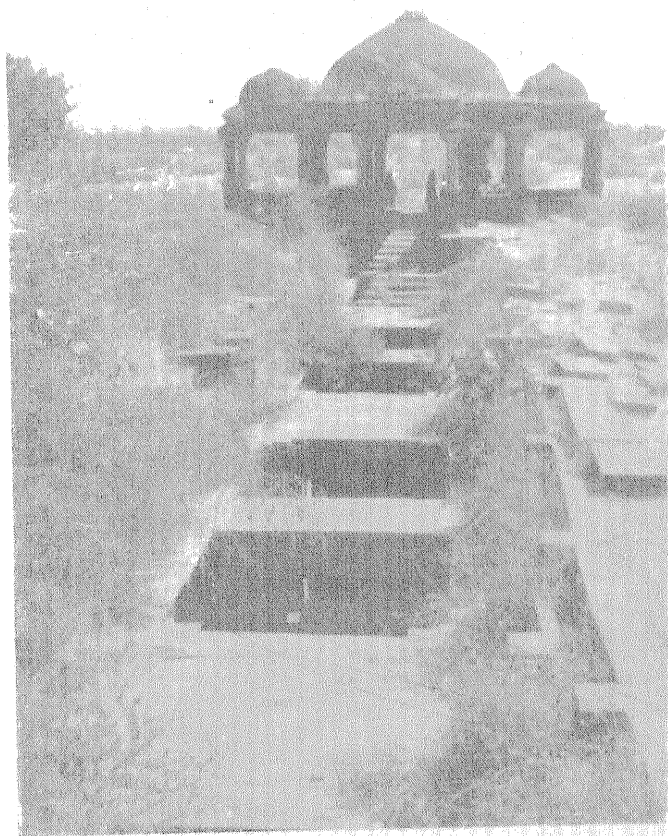
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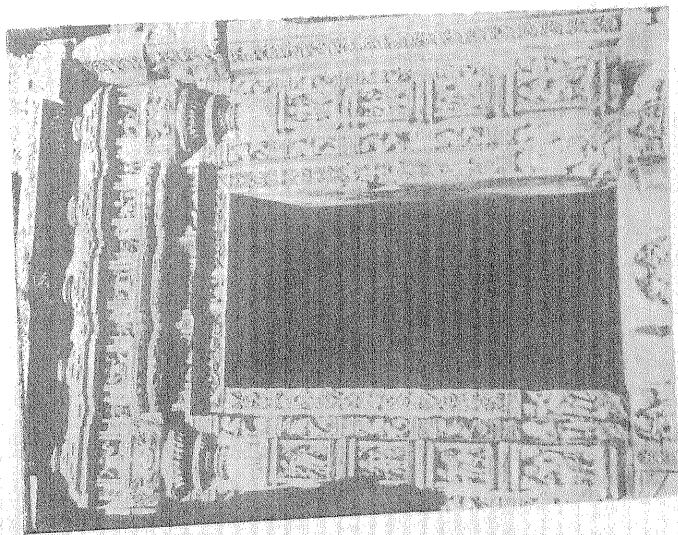
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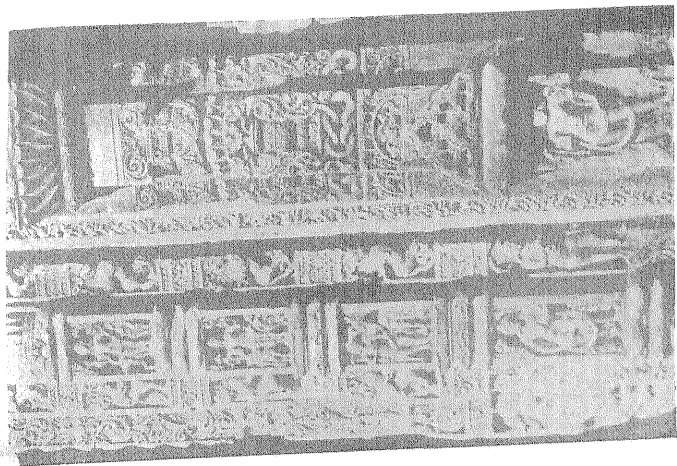




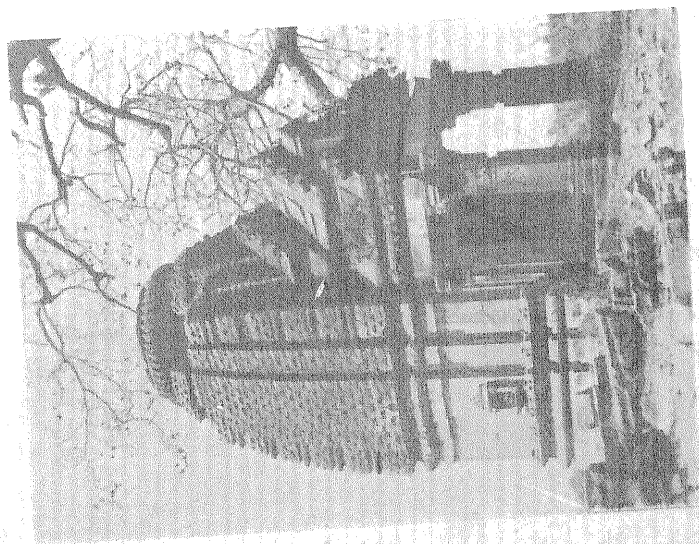




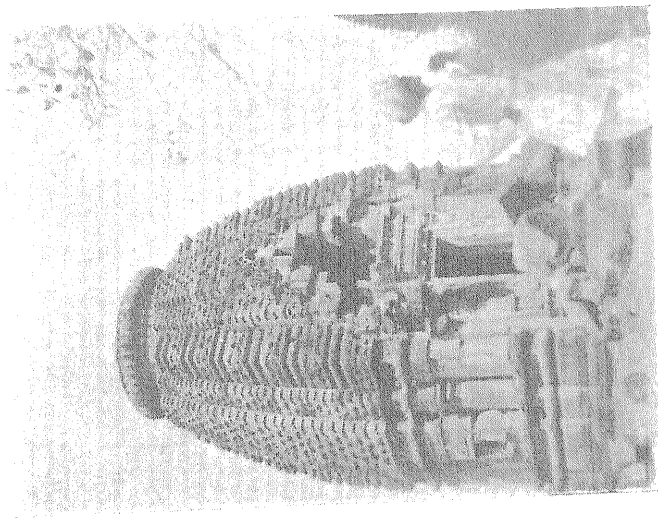
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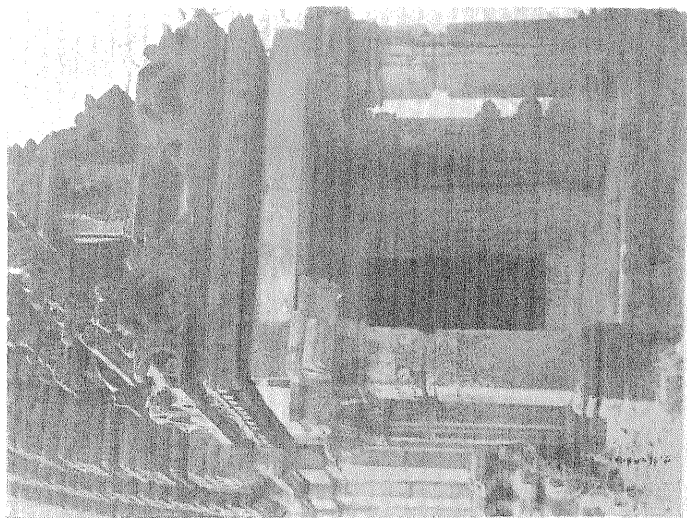


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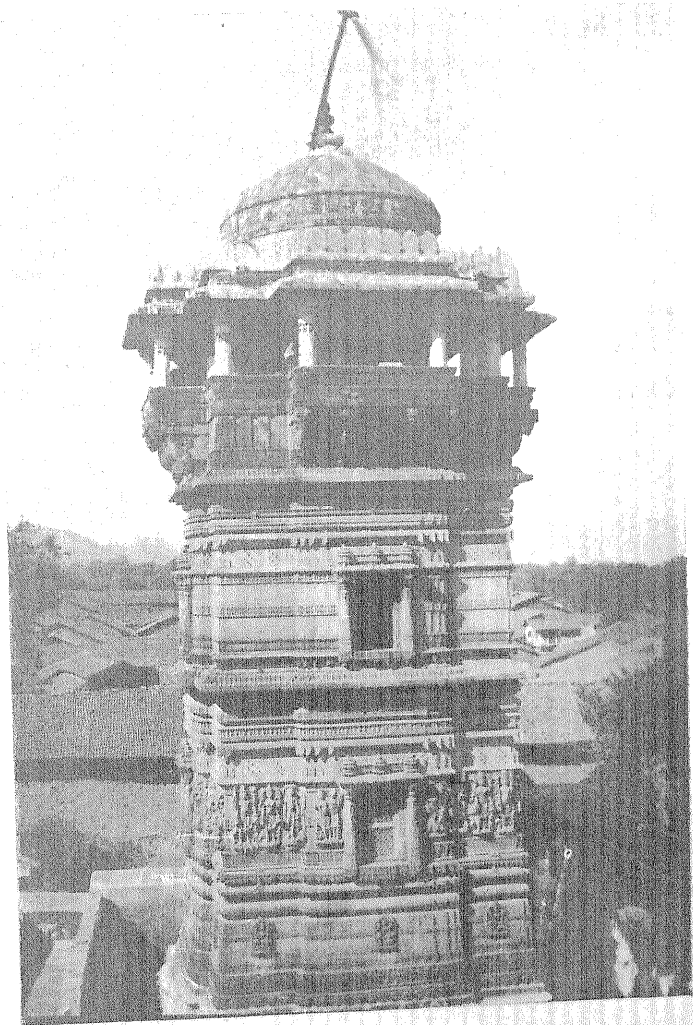
Plate XXVI



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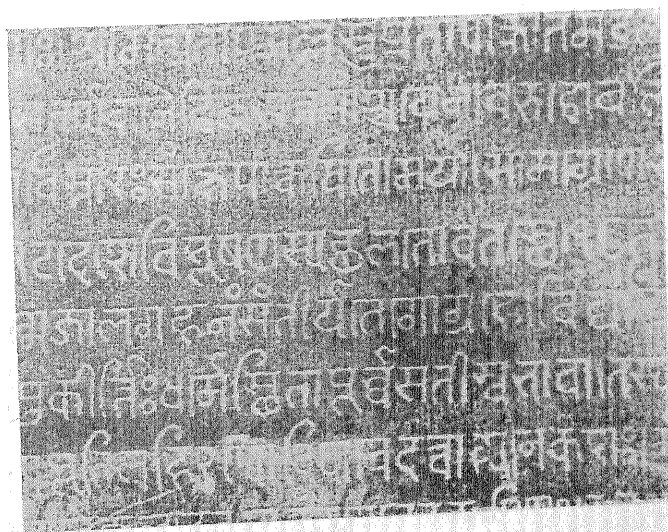


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